

# RENAISSANCE

Essays on Values in Literature ∞

## INDEX III

Volumes XLI-LX



Index Volume III

Spring 2009

*Editor:* Ed Block, Jr.

*Editorial Assistant:* Karen Zyck Galbraith

*Index Assistants:* Margaret Conway  
Stefanie Powers  
Katie Northenscald



## RENAISSANCE ASSOCIATES

Ann W. Astell  
*University of Notre Dame*

Gerald Bruns  
*University of Notre Dame*

Robert Coles  
*Harvard University*

René Girard  
*Stanford University*

Samuel Hazo  
*Duquesne University*

Joseph Wiesenfarth  
*University of Wisconsin*

Walter Jost  
*University of Virginia*

Anthony Low  
*New York University*

Michael A. Mikolajczak  
*University of St. Thomas*

Roland J. Teske, S.J.  
*Marquette University*

Albert Thelen, S.J.  
*Wisconsin Province of the Society of Jesus*

Patricia A. Ward  
*Vanderbilt University*

*Renascence*, a critical and scholarly journal, is published by Marquette University as a Christian witness to literature for promoting the study of values in literature. Since the focus of the Journal is Christian thought and values, the editorial policy defines a perspective rather than a subject matter. It invites critical essays which incorporate the Christian perspective as a way of looking at literature. Manuscripts (2 copies) and correspondence about publication should be directed to: The Editor, *Renascence*; Raynor Memorial Libraries, M164; Marquette University; P.O. Box 1881; Milwaukee, WI 53201-1881; e-mail <edwin.block@mu.edu> or <renascence@mu.edu>. Manuscripts should conform to the new MLA Style Sheet and should be accompanied by a self-addressed envelope and sufficient return postage. Upon acceptance of manuscript, please submit essay on compact disc or diskette, either 3 1/2" (double density) IBM compatible or 3 1/2" Macintosh, preferably using MS Word or RTF format. Essays of fewer than 3000 words or more than 7500 words are not normally considered for publication.

*Renascence: Essays on Values in Literature* (ISSN 0034 — 4346): Published quarterly by Marquette University, P.O. Box 1881, Milwaukee, WI 53201-1881. Subscription rates: Individual, \$25.00; Institutional, \$35.00; International, \$40.00. Back issues available, \$8.00 per issue; Special issues, \$9.00; Combined issues, \$14.00. Reprints available from University Microfilms International, 300 N. Zeeb Road, P.O. Box 1346, Ann Arbor, MI 48106-1346, or call: 1-800-521-3044, or call collect in Michigan, Alaska and Hawaii: 313-761-4700. The full text of *Renascence* is also available in the electronic versions of the Humanities Index. Checks payable to *Renascence*. Postmaster: Send address changes to *Renascence*; Raynor Memorial Libraries, M164; Marquette University; P.O. Box 1881; Milwaukee, WI 53201-1881. For more information, please see our Web site at [www.marquette.edu/renascence](http://www.marquette.edu/renascence).

# RENAISSANCE

ESSAYS ON VALUES IN LITERATURE

---

INDEX III

VOLS. XLI-LX

Spring 2009

---

## A

Aarass, Hans, "Bernanos in 1998," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 15-28.

"'The Alien Word': Violence and Representation in Girard and Luther," Peter Goldman, LII, no. 1 (Fall 1999): 57-74.

ALL HALLOW'S EVE. Kathleen Anderson, "The 'loveliest and lordliest': Gender and the Spiritual Journey in Charles Williams' *All Hallows' Eve*," LX, no. 4 (Summer 2008): 309-323.

ALL'S WELL THAT ENDS WELL. David N. Beauregard, "'Inspired Merit': Shakespeare's Theology of Grace in *All's Well That Ends Well*," LI, no. 4 (Summer 1999): 219-240.

"Almost a Golden Word: Sidney, Spenser, and Puritan Conflict in Bradstreet's 'Contemplations,'" Lee Oser, LII, no. 3 (Spring 2000): 187-202.

Alvis, John, "Derivative Loves are Labor Lost," XLVIII, no. 4 (Summer 1996): 247-258.

AMERICAN CATHOLIC NOVEL. Gerald R. Russello, "A Different Discipline: The American Catholic Novel," LI, no. 3 (Spring 1999): 205-215.

Anderson, Kathleen. "The 'loveliest and lordliest': Gender and the Spiritual Journey in Charles Williams' *All Hallows' Eve*," LX, no. 4 (Summer 2008): 309-323.

"An Ethical Critique of Waugh's Guy Crouchback," David Heinimann, XLVI, no. 3 (Spring 1994): 175-186.

"An Exploration of the Notion of Objectivity in Hans Urs von Balthasar," Christophe Potworowski, XLVIII, no. 2 (Winter 1996): 137-152.

"The Angelic Artist in the Fiction of Flannery O'Connor and Walker Percy," Farrell O'Gorman, LIII, no. 1 (Fall 2000): 61-79.

"An Interview with Larry Woiwode," Ed Block, Jr., XLIV, no. 1 (Fall 1991): 17-30.

## RENAISSANCE

- "An Interview with Samuel Hazo," David Sokolowski, XLIII, no. 3 (Spring 1991): 163-194.
- "Anagogical Vision and Comedic Form in Flannery O'Connor: The Reasonable Use of the Unreasonable," Denise T. Askin, LVII, no. 1 (Fall 2004): 47-62.
- "Ancient and the Modern in Dante's *Vita Nuova*," T. A. Hipolito, LV, no. 2 (Winter 2003): 111-132.
- "The Anguish of God's Lonely Men: Dostoevsky's Underground Man and Scorsese's *Travis Bickle*," Andrew J. Swensen, LIII, no. 4 (Summer 2001): 267-286.
- "The Apophatic Heart: Graham Greene's Negative Rhetoric," Hope Howell Hodgkins, LIX, no. 1 (Fall 2006): 53-75.
- "Appeals for Pity in the *Heptaméron*," Mary J. Baker, LIII, no. 3 (Spring 2001): 191-206.
- "Appendix: The Dramatic Structure of Emmet Lavery's *Song at the Scaffold*," Claude Gendre, XLVIII, no. 1 (Fall 1995): 56-60.
- "Appropriating Hopkins," Francis L. Fennell, Jr., LVII, no. 4 (Summer 2005): 323-332.
- "The Aristotelian Ethic of Milton's *Paradise Regained*," James S. Baumlín, XLVII, no. 1 (Fall 1994): 41-58.
- ARNOLD, MATTHEW. David A. Ward, "Transformed Religion: Matthew Arnold and the Refining of Dissent," LIII, no. 2 (Winter 2001): 97-118.
- "The Artist as Peacemaker: 'Babette's Feast' as a Narrative of Reconciliation," Laurie Brands Gagné, LX no. 3 (Spring 2008): 225-235.
- "The Art of the Octopus": The Maturation of Denise Levertov's Political Vision," Anne Dewey, L, nos. 1-2 (Fall 1997 / Winter 1998): 65-82.
- Askin, Denise T., "Anagogical Vision and Comedic Form in Flannery O'Connor: The Reasonable Use of the Unreasonable," LVII, no. 1 (Fall 2004): 47-62.
- "Aspects of Marcel's Essays," Teresa I. Reed, LV, no. 3 (Spring 2003): 211-228.
- "*Astrophil and Stella*: Hell in a Very Small Place," Henry W. Russell, XLIV, no. 2 (Winter 1992): 105-114.
- AUDEN, WYSTAN HUGH. Jo-Anne Cappeluti, "Thank You, Fog: W. H. Auden as Presidential Genius," IL, no. 4 (Summer 1997): 261-289.
- Jan Curtis, "W. H. Auden's 'Vespers': A Christian Refutation of Utopian Dreams of Ultimate Fulfillment," LII, no. 3 (Spring 2000): 203-218.
- Alan W. France, "Gothic North and the Mezzogiorno in Auden's 'In Praise of Limestone,'" XLII, no. 3 (Spring 1990): 141-148.



## RENAISSANCE

AUGUSTINE, ST. Thomas Ramey Watson, "Enlarging Augustinian Systems: C. S. Lewis' *The Great Divorce* and *Till We Have Faces*," XLVI, no. 3 (Spring 1994): 163-174.

Gerard Wegemer, "The City of God in Thomas More's *Utopia*," XLIV, no. 2 (Winter 1992): 115-136.

AUSTEN, JANE. Marian E. Crowe, "G. K. Chesterton and the Orthodox Romance of *Pride and Prejudice*," IL, no. 3 (Spring 1997): 209-221.

Alison Searle, "The Moral Imagination: Biblical Imperatives, Narrative and Hermeneutics in *Pride and Prejudice*," LIX, no. 1 (Fall 2006): 17-32.

Judy Stove, "Instruction with Amusement: Jane Austen's Women of Sense," LX, no. 1 (Fall 2007): 3-16.

Jesse Wolfe, "Jane Austen and the Sin of Pride," LI, no. 2 (Winter 1999): 111-132.

## B

BAILLIE, JOANNA. Christine Colón, "Christianity and Colonial Discourse in Joanna Baillie's *The Bride*," LIV, no. 3 (Spring 2002): 163-176.

Baker, Mary J., "Appeals for Pity in the *Heptaméron*," LIII, no. 3 (Spring 2001): 191-206.

BAKHTIN, MIKHAIL. David Patterson, "The Religious Aspect of Bakhtin's Aesthetics," XLVI, no. 1 (Fall 1993): 55-70.

BALDWIN, JAMES. James Tackach, "The Biblical Foundation of James Baldwin's 'Sonny's Blues,'" LIX, no. 2 (Winter 2007): 109-118.

"'Banish All the Wor(l)d': Falstaff's Iconoclastic Threat to Kingship in *I Henry IV*," Ellen M. Caldwell, LIX, no. 4 (Summer 2007): 219-246.

BARFIELD, OWEN. Howard W. Fulweiler, "The Other Missing Link: Owen Barfield and the Scientific Imagination," XLVI, no. 1 (Fall 1993): 39-54.

T. A. Hipolito, "Owen Barfield's *Poetic Diction*," XLVI, no. 1 (Fall 1993): 3-38.

BARING, MAURICE. John Coates, "Baring's Moral Exploration in *Cat's Cradle*," LIX, no. 1 (Fall 2006): 33-52.

"Baring's Moral Exploration in *Cat's Cradle*," John Coates, LIX, no. 1 (Fall 2006): 33-51.

BARNES, DJUNA. Jeanne Campbell Reesman, "'That Savage Path': *Nightwood* and *The Divine Comedy*," XLIV, no. 2 (Winter 1992): 137-158.

Barth, J. Robert, S.J., "Wordsworth and Hopkins: In Pursuit of Transcendence," XLVIII, no. 3 (Spring 1996): 175-190.

## RENAISSANCE

- "'Bartleby' and the Failure of Conventional Virtue," Winifred Morgan, XLV, no. 4 (Summer 1993): 257-271.
- Baumlin, James S., "The Aristotelian Ethic of Milton's *Paradise Regained*," XLVII, no. 1 (Fall 1994): 41-58.
- Baxter, John, "The Entrance to a World: Helen Pinkerton's 'Bright Fictions,'" LIX, no. 3 (Spring 2007): 159-178.
- Beaston, Lawrence, "Talking to a Silent God: Donne's Holy Sonnets and the *Via Negativa*," LI, no. 2 (Winter 1999): 95-110.
- Beauregard, David N., "Human Malevolence and Providence in *King Lear*," LX, no. 3 (Spring 2008): 199-223.
- Beauregard, David N., "'Inspired Merit': Shakespeare's Theology of Grace in *All's Well That Ends Well*," LI, no. 4 (Summer 1999): 219-240.
- Beauregard, David N., "New Light on Shakespeare's Catholicism: Prospero's Epilogue in *The Tempest*," IL, no. 3, (Spring 1997): 159-174.
- "The Beginning of the End, The End of the Beginning: Newman and Tract XC," Fr. Marvin O'Connell, XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 3-16.
- "Being Precise in *Measure for Measure*," Maurice Hunt, LVIII, no. 4 (Summer 2006): 243-267.
- "Being True: *Logos* in *The Scarlet Letter*," Nancy Tenfelde Clasby, XLV, no. 4 (Summer 1993): 247-256.
- Bénier, Jean, "Bernanos at Pirapora: A Personal Memoir (1939-1940)," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 55-68.
- BEOWULF. Christopher M. Cain, "Beowulf, the Old Testament, and the *Regula Fidei*," IL, no. 4 (Summer 1997): 227-240.
- Bergonzi, Bernard, "How Did Hale Die? A Footnote to *Brighton Rock*," LV, no. 1 (Fall 2002): 101-104.
- BERNANOS, GEORGE. Hans Aaraas, "Bernanos in 1998," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 15-28.
- Jean Bénier, "Bernanos at Pirapora: A Personal Memoir (1939-1940)," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 55-68.
- Kathy Comfort, "Imperiled Souls: Metaphorical Representations of Spiritual Confusion in Georges Bernanos's *Journal d'un curé de campagne*," LVII, no. 1 (Fall 2004): 29-46.
- Astrid Heyer, "The Bernanosian Metamorphosis of Blanche de la Force," XLVIII, no. 1 (Fall 1995): 25-35.

## RENASCENCE

- Joseph Jurt, "Bernanos as Resistance Writer," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 43-54.
- Dom Josep Massot i Muntaner, "Bernanos and Majorca (1934-1937)," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 29-42.
- "Bernanos and Majorca (1934-1937)," Dom Josep Massot i Muntaner, XLI, nos. 1-2 (Fall 1988 / Winter 1989): 29-42.
- "Bernanos as Resistance Writer," Joseph Jurt, XLI, nos. 1-2 (Fall 1988 / Winter 1989): 43-54.
- "Bernanos at Pirapora: A Personal Memoir (1939-1940)," Jean Bénier, XLI, nos. 1-2 (Fall 1988 / Winter 1989): 55-68.
- "Bernanos in 1998," Hans Aaraas, XLI, nos. 1-2 (Fall 1988 / Winter 1989): 15-28.
- "The Bernanosian Metamorphosis of Blanche de la Force," Astrid Heyer, XLVIII, no. 1 (Fall 1995): 25-35.
- BERRY, WENDELL. Laird Christensen, "Spirit Astir in the World: Wendell Berry's Sacramental Poetry," LII, no. 2 (Winter 2000): 163-182.
- "The Biblical Foundation of James Baldwin's 'Sonny's Blues,'" James Tackach, LIX, no. 2 (Winter 2007): 109-118.
- Bierman, Lisa Crumley, "Scobie Reconsidered: A Casualty of Catholicism or Conscience?" LV, no. 1 (Fall 2002): 65-78.
- "Biography of R. S. Thomas," William V. Davis, LX, no. 2 (Winter 2008): 81-82.
- Bishop, Jonathan, "The Individual Thing," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 17-34.
- Bizup, Joseph, "Hopkins' Influence on Percy's *Love in the Ruins*," XLVI, no. 4 (Summer 1994): 247-260.
- "A Blackened Sea: Religion and Crisis in the Work of Pär Lagerkvist," Jeff Polet, LIV, no. 1 (Fall 2001): 47-66.
- Block, Ed, Jr., "An Interview with Larry Woiwode," XLIV, no. 1 (Fall 1991): 17-30.
- Block, Ed, Jr., "Interview with Denise Levertov," L, nos. 1-2 (Fall 1997 / Winter 1998): 5-16.
- Block, Ed, Jr., "G. K. Chesterton's *Orthodoxy* as Intellectual Autobiography," IL, no. 1 (Fall 1996): 41-56.
- Block, Ed, Jr., "Hans Urs von Balthasar's *Theodrama*: A Contribution to Dramatic Criticism," XLVIII, no. 2 (Winter 1996): 153-171.

## RENAISSANCE

- Block, Ed, Jr., "Venture and Response: The Dialogic Strategy of John Henry Newman's *Loss and Gain*," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 45-60.
- Block, Ed, Jr., "Mystery, Myth, and Presence: Concord and Conflict in the Correspondence of Denise Levertov and Robert Duncan," LVIII, no. 1 (Fall 2005): 63-89.
- Boland, Eavan, "A Visionary Element," L, nos. 1-2 (Fall 1997 / Winter 1998): 153-160.
- Boone, N. S., "'The Minister's Black Veil' and Hawthorne's Ethical Refusal of Reciprocity: A Levinasian Parable," LVII, no. 3 (Spring 2005): 165-176.
- BORGES, JORGE LUIS. M. Wynn Thomas, "'The Fantastic Side of God': R. S. Thomas and Jorge Luis Borges," LX, no. 2 (Winter 2008): 177-193.
- Bouchard, Gary M., "The Curious Case of Robert Southwell, Gerard Hopkins, and a Princely Spanish Hawk," LI, no. 3 (Spring 1999): 181-190.
- Bourgeois, Patrick L., "Catholic Author, Musician, Philosopher: Gabriel Marcel in Post-modern Dialogue," LV, no. 3 (Spring 2003): 193-210.
- BOWEN, ELIZABETH. John Coates, "Emotional Need and Cultural Codes in *The House in Paris*," XLVII, no. 1 (Fall 1994): 11-30.
- John Coates, "False History and True in *The Little Girls*," XLIV, no. 4 (Winter 1992): 83-104.
- John Coates, "Moral Choice in Elizabeth Bowen's *To The North*," XLIII, no. 4 (Summer 1991): 241-268.
- John Coates, "The Moral Argument of Elizabeth Bowen's Ghost Stories," LII, no. 4 (Summer 2000): 293-310.
- Bower, Thad, "Sacred Violence in Marvell's 'Horatian Ode,'" LII, no. 1 (Fall 1999): 75-88.
- Boyd, John D., S.J., "'I Say More': Sacrament and Hopkins's Imaginative Realism," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 51-64.
- BRADSTREET, ANNE. Lee Oser, "Almost a Golden World: Sidney, Spenser, and Puritan Conflict in Bradstreet's 'Contemplations,'" LII, no. 3 (Spring 2000): 187-202.
- Brennan, Michael G., "Graham Greene, Evelyn Waugh and Mexico," LV, no. 1 (Fall 2002): 7-24.
- BRIDESHEAD REVISITED. Laura Mooneyham, "The Triple Conversions of *Brideshead Revisited*," XLV, no. 4 (Summer 1993): 225-236.
- Laura White, "The Rejection of Beauty in Waugh's *Brideshead Revisited*," LVIII, no. 3 (Spring 2006): 181-194.

## RENASCENCE

- BRIDGES, ROBERT. Jude V. Nixon, "Portrait of a Friendship: The Unpublished Letters of the Hopkins Family to Robert Bridges," XLIV, no. 4 (Summer 1992): 265-302.
- BRONTË, CHARLOTTE. Michael Vander Weele, "Jane Eyre and the Tradition of Self-Assertion; or, Brontë's Socialization of Schiller's 'Play Aesthetic,'" LVII, no. 1 (Fall 2004): 5-28.
- Katharine Bubel, "Transcending the Triangle of Desire: Eros, Death, and the 'Fulfillment of Love' in *Middlemarch* and *Jane Eyre*," LX, no. 4 (Summer 2008): 295-308.
- Brown, George Hardin, "Royal and Ecclesiastical Rivalries in Bede's *History*," LII, no. 1 (Fall 1999): 19-34.
- "The Brownian Leaves: Sacramental Presence in Walker Percy's *The Last Gentleman*," Allen Pridgen, XLVIII, no. 4 (Summer 1996): 297-308.
- Brown, Tony, "'Love's Depths': R. S. Thomas's Love Poems to His Wife," LX, no. 2 (Winter 2008): 131-160.
- Brunner, Larry, "'I sit as God': Aestheticism and Repentance in Tennyson's 'The Palace of Art,'" LVI, no. 1 (Fall 2003): 43-54.
- Bruns, Gerald L., "The Obscurity of Modern Poetry (II): An Essay on Intimate Realism," LIII, no. 3 (Spring 2001): 173-190.
- Bubel, Katharine, "Transcending the Triangle of Desire: Eros, Death, and the 'Fulfillment of Love' in *Middlemarch* and *Jane Eyre*," LX, no. 4 (Summer 2008): 295-308.
- Bugliani, Ann, "Man Shall Not Live by Bread Alone: The Biblical Subtext in *Cyrano de Bergerac*," LVI, no. 1 (Fall 2003): 55-62.
- Bump, Jerome, "D. H. Lawrence and Family Systems Theory," XLIV, no. 1 (Fall 1991): 61-80.
- Bump, Jerome, "Reader-Centered Criticism and Bibliotherapy: Hopkins and Selving," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 65-86.
- Bush, William, "The Carmelite Martyrs of Compiègne," XLVIII, no. 1 (Fall 1995): 3-10.
- Bush, William, "The Historical Parisian Martyrdom: July 17, 1794," XLVII, no. 1 (Fall 1995): 61-82.
- Bush, William, "Introduction," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 3-8.
- Bush, William, "The Novelist's Critique of the Clergy," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 107-119.
- "'But I was dead': Sassoon and Graves on Life After Death," Veronica Melnyk, LX, no. 1 (Fall 2007): 17-32.
- BYRON, GEORGE GORDON LORD. David E. Goldweber, "Byron, Catholicism, and *Don Juan* XVII," IL, no. 3 (Spring 1997): 175-190.

## RENAISSANCE

### C

- "C. S. Lewis and the Scholarship of Imagination in E. Nesbit and Rider Haggard," Mervyn Nicholson, LI, no. 1 (Fall 1998): 41-62.
- Cain, Christopher M., "Beowulf, the Old Testament, and the *Regula Fidei*," IL, no. 4 (Summer 1997): 227-240.
- Caldwell, Ellen M., "'Banish All the Wor(l)d': Falstaff's Iconoclastic Threat to Kingship in *1 Henry IV*," LIX, no. 4 (Summer 2007): 219-246.
- Campbell, Andrew, "Strata and Bedrock in David Jones' *Anathémata*," XLVI, no. 2 (Winter 1994): 117-132.
- Cappeluti, Jo-Anne, "Thank You, Fog: W. H. Auden as Presiding Genius," IL, no. 4 (Summer 1997): 261-280.
- "The Carmelite Martyrs of Compiègne," William Bush, XLVIII, no. 1 (Fall 1995): 3-10.
- Casarella, Peter J., "The Expression and Form of the Word: Trinitarian Hermeneutics and the Sacramentality of Language in Hans Urs von Balthasar's Theology," XLVIII, no. 2 (Winter 1996): 111-136.
- CATHER, WILLA. Richard Giannone, "Music, Silence, and the Spirituality of Willa Cather," LVII, no. 2 (Winter 2005): 123-150.
- "Catholic Author, Musician, Philosopher: Gabriel Marcel in Postmodern Dialogue," Patrick L. Bourgeois, LV, no. 3 (Spring 2003): 193-210.
- CHAUCER, GEOFFREY. Curtis Gruenler, "Desire, Violence, and The Passion in Fragment VII of *The Canterbury Tales*: A Girardian Reading," LII, no. 1 (Fall 1999): 35-56.
- Thomas L. Martin, "Time and Eternity in *Troilus and Criseyde*," LI, no. 3 (Spring 1999): 167-180.
- John McCabe, "On Reading Chesterton's *Chaucer*," IL, no. 1 (Fall 1996): 79-87.
- "Chesterton as a Literary Critic," John Coates, IL, no. 1 (Fall 1996): 5-22.
- "Chesterton on the Idea of Christian Tragedy," Joseph Schwartz, LIII, no. 3 (Spring 2001): 227-238.
- CHESTERTON, GILBERT KEITH. Ed Block, Jr., "G. K. Chesterton's *Orthodoxy* as Intellectual Autobiography," IL, no. 1 (Fall 1996): 41-56.
- John Coates, "Chesterton as a Literary Critic," IL, no. 1 (Fall 1996): 5-22.
- Marian E. Crowe, "G. K. Chesterton and the Orthodox Romance of *Pride and Prejudice*," IL, no. 3 (Spring 1997): 209-221.

## RENASCENCE

- Richard Gill, "Chesterton's Realism," LVII, no. 3 (Spring 2005): 203-218.
- John McCabe, "On Reading Chesterton's *Chaucer*," IL, no. 1 (Fall 1996): 79-87.
- Adam Schwartz, "G. K. C.'s Methodical Madness: Sanity and Social Control in Chesterton," IL, no. 1 (Fall 1996): 23-40.
- Joseph Schwartz, "Chesterton on the Idea of Christian Tragedy," LIII, no. 3 (Spring 2001): 227-238.
- Joseph Schwartz, "The Theology of History in *The Everlasting Man*," IL, no. 1 (Fall 1996): 57-66.
- R. V. Young, "Chesterton's Paradoxes and Thomist Ontology," IL, no. 1 (Fall 1996): 67-78.
- "Chesterton's Paradoxes and Thomist Ontology," R. V. Young, IL, no. 1 (Fall 1996): 67-78.
- "Chesterton's Realism," Richard Gill, LVII, no. 3 (Spring 2005): 203-217.
- Christensen, Bryce J., "The Family in Utopia," XLIV, no. 1 (Fall 1991): 31-44.
- Christensen, Bryce, "'The Latter End of Job': The Gift of Narrative in Muriel Spark's *The Only Problem* and *The Comforters*," LIV, no. 2 (Winter 2002): 137-147.
- Christensen, Laird, "Spirit Astir in the World: Wendell Berry's Sacramental Poetry," LII, no. 2 (Winter 2000): 163-182.
- "The Christian Core: '*Ejus divinitatis esse consortes*,'" Michael Tobin, XLI, nos. 1-2 (Fall 1988 / Winter 1989): 91-98.
- "Christian Humanism and the Roots of Peace in Thomas Merton," Ross Labrie, LIX, no. 4 (Summer 2007): 295-310.
- CHRISTIAN HUMANISM. James Reidy, "Newman and Christian Humanism," XLIV, no. 4 (Summer 1992): 249-264.
- "Christianity and Colonial Discourse in Joanna Baillie's *The Bride*," Christine Colón, LIV, no. 3 (Spring 2002): 163-176.
- "The *City of God* in Thomas More's *Utopia*," Gerard Wegemer, XLIV, no. 2 (Winter 1992): 115-136.
- Ciuba, Gary M., "Price's *Love and Work*: Discovering the 'Perfect Story,'" XLIV, no. 1 (Fall 1991): 45-60.
- Ciuba, Gary M., "Richard Wilbur: The Poetry of Real Presences," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 49-64.

## RENAISSANCE

Clasby, Nancy Tenfelde, "Being True: *Logos* in *The Scarlet Letter*," XLV, no. 4 (Summer 1993): 247-256.

"'A Closed Sliver of the World': On the Writing of Gustaw Herling-Grudzinski," Ryszard Nycz, XLVII, nos. 3-4 (Spring / Summer 1995): 219-227.

Coates, John, "Baring's Moral Exploration in *Cat's Cradle*," LIX, no. 1 (Fall 2006): 33-51.

Coates, John, "Chesterton as a Literary Critic," IL, no. 1 (Fall 1996): 5-22.

Coates, John, "Emotional Need and Cultural Codes in *The House in Paris*," XLVII, no. 1 (Fall 1994): 11-30.

Coates, John, "Experimenting with the Genre: Greene and *The Confidential Agent*," LV, no. 1 (Fall 2002): 47-64.

Coates, John, "False History and True in *The Little Girls*," XLIV, no. 2 (Winter 1992): 83-104.

Coates, John, "The Moral Argument of Elizabeth Bowen's Ghost Stories," LII, no. 4 (Summer 2000): 293-310.

Coates, John, "Moral Choice In Elizabeth Bowen's *To The North*," XLIII, no. 4 (Summer 1991): 241-268.

"Cold Grace: Christian Faith and Stoicism in the Poetry of J. V. Cunningham," Francis Fike, LIX, no. 3 (Spring 2007): 141-158.

"Coleridge's Bible: *Praxis* and the 'I' in Scripture and Poetry," Daniel M. McVeigh, IL, no. 3, (Spring 1997): 191-208.

"Coles, Robert, "Georges Bernanos and Today's Young Americans," XLI, nos. 1-2 (Fall 1998 / Winter 1998): 9-14.

Colón, Christine, "Christianity and Colonial Discourse in Joanna Baillie's *The Bride*," LIV, no. 3 (Spring 2002): 163-176.

"Comedy and Consolation in the Novels of Barbara Pym," Jill Rubenstein, XLII, no. 3 (Spring 1990): 173-183.

Comfort, Kathy, "Imperiled Souls: Metaphorical Representations of Spiritual Confusion in Georges Bernanos's *Journal d'un curé de campagne*," LVII, no. 1 (Fall 2004): 29-46.

"Communal Rites: Tea, Wine and Milton in Barbara Pym's Novels," Judy B. McInnis, XLVIII, no. 4 (Summer 1996): 279-296.

"Como, James, "*Rhetorica Religii*," LI, no. 1 (Fall 1998): 3-20.

"The Concept of Historical Form in the Poetry of Richard Wilbur," Joseph Schwartz, XLV, nos. 1-2 (Fall 1992 / Winter 1993): 35-48.



## RENASCENCE

- "Conflict and Convergence on Fundamental Matters in C. S. Lewis and J. R. R. Tolkien," Ralph C. Wood, LV, no. 4 (Summer 2003): 315-338.
- CONRAD, JOSEPH. Joseph Wiesenfarth, "Ford's *Joseph Conrad: A Personal Remembrance* as Metafiction: Or, How Conrad Became an Elizabethan Poet," LIII, no. 1 (Fall 2000): 43-60.
- "The Consoling, Terrifying Presence of Hopkins," Paul Mariani, XLII, nos. 1-2 (Fall 1989 / Winter 1990): 13-20.
- "The Construction of the Christian Community in Charles Dickens's *Bleak House*," Miguel Mota, XLVI, no. 3 (Spring 1994): 187-198.
- Contino, Paul, J., "Dostoevsky and the Ethical Relation to the Prisoner," XLVIII, no. 4 (Summer 1996): 259-278.
- "Conversation with Jon Hassler: *Grand Opening*," Joseph Plut, LVII, no. 3 (Spring 2005): 219-236.
- "Conversation with Jon Hassler: *North of Hope*," Joseph Plut, LV, no. 2 (Winter 2003): 145-162.
- Copiz, Pietro, "The Drama of Christian Vocation," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 81-90.
- CREELEY, ROBERT. Donna Hollenberg, "'Dancing / Edgeways': Robert Creeley's Role in Denise Levertov's Post-War Transition," LVIII, no. 1 (Fall 2005): 5-16.
- "The Creeper Scene in Walker Percy's *The Second Coming*," Rev. David Hugh Werning, LIV, no. 4 (Summer 2002): 247-258.
- Crowe, Marian E., "G. K. Chesterton and the Orthodox Romance of *Pride and Prejudice*," IL, no. 3, (Spring 1997): 209 - 221.
- Crowe, Marian E., "Intimations of Immortality: Catholicism in David's Lodge's *Paradise News*," LII, no. 2 (Winter 2000): 143-162.
- Crowley, Alan J., "The Performance of the *Grammar*: Reading and Writing Newman's Narrative of Assent," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 137-158.
- Crowley, James, P., "Pip's Spiritual Exercise: The Meditative Mode in Dickens' *Great Expectations*," XLVI, no. 2 (Winter 1994): 133-143.
- "Cultural Confessions: Penance and Penitence in Nathaniel Hawthorne's *The Scarlet Letter* and *The Marble Faun*," Olivia Gatti Taylor, LVIII, no. 2 (Winter 2006): 135-152.
- Cunneen, Joseph, "The Fugitive Joy of Jean Sullivan," LII, no. 3 (Spring 2000): 233-242.
- CUNNINGHAM, JAMES VINCENT. Francis Fike, "Cold Grace: Christian Faith and Stoicism in the Poetry of J. V. Cunningham," LIX, no. 3 (Spring 2007): 141-158.

## RENASCENCE

"The Curious Case of Robert Southwell, Gerard Hopkins, and a Princely Spanish Hawk," Gary M. Bouchard, LI, no. 3 (Spring 1999): 181-190.

Curtis, Jan, "W. H. Auden's 'Vespers': A Christian Refutation of Utopian Dreams of Ultimate Fulfillment," LII, no. 3 (Spring 2000): 203-218.

## D

"D. H. Lawrence and Family Systems Theory," Jerome Bump, XLIV, no. 1 (Fall 1991): 61-80.

Dafydd, Fflur, "'There were fathoms in her too': R. S. Thomas and Women," LX, no. 2 (Winter 2008): 117-130.

"Dancing around the Maypole, Ripping up The Flag: The Merry Mount Caper and Issues in American History and Art," Edward M. Griffin, LVII, no. 3 (Spring 2005): 177-202.

"'Dancing / Edgeways': Robert Creeley's Role in Denise Levertov's Post-War Transition," Donna Hollenberg, LVIII, no. 1 (Fall 2005): 5-16.

DANTE, T. A. Hipolito, "Ancient and the Modern in Dante's *Vita Nuova*," LV, no. 3 (Winter 2003): 111-132.

Jeanne Campbell Reesman, "'That Savage Path': *Nightwood* and *The Divine Comedy*," XLIV, no. 2 (Winter 1992): 137-158.

Davey, Nicholas, "On the Polity of Experience: Towards a Hermeneutics of Attentiveness," LVI, no. 4 (Summer 2004): 217-234.

"David Jones, T. S. Eliot, and the Modernist Unfinished," Patrick Deane, XLVII, no. 2 (Winter 1995): 75-88.

Davis, William V., "'The Lame Feet of Salvation': A Reading of R. S. Thomas and Robinson Jeffers," LX, no. 2 (Winter 2008): 161-176.

Davis, William V., "Biography of R. S. Thomas," LX, no. 2 (Winter 2008): 81-82.

DE LA FORCE, BLANCHE. Eleonore Von La Chevalerie, "Gertrud von Le Fort and the Fear of Blanche de la Force," XLVIII, no. 1 (Fall 1995): 11-24.

Astrid Heyer, "The Bernanosian Metamorphosis of Blanche de la Force," XLVIII, no. 1 (Fall 1995): 25-35.

DE NAVARRE, MARGUERITE. Mary J. Baker, "Appeals for Pity in the *Heptaméron*," LIII, no. 3 (Spring 2001): 191-206.

Deane, Patrick, "David Jones, T. S. Eliot, and the Modernist Unfinished," XLVII, no. 2 (Winter 1995): 75-88.

## RENASCENCE

- Deane, Patrick, "The Unmanageable Bone: Language in R. S. Thomas's Poetry", XLII, no. 4 (Summer 1990): 213-236.
- DeCoste, Damon Marcel, "The Plasticity of the Merely Human: Secular Perfection and the Limits of Aesthetics in Waugh's *Love Among the Ruins*," LX, no. 1 (Fall 2007): 33-52.
- DEFOE, DANIEL. Daniel E. Ritchie, "Robinson Crusoe as Narrative Theologian," IL, no. 2 (Winter 1997): 95-110.
- Delaura, David J., "'O Unforgotten Voice': The Memory of Newman in the Nineteenth Century," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 81-104.
- Delvaux, Pierre Paul, "*M. Ouine*: 'While awaiting His return . . .'," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 99-106.
- Demaray, Hannah Disinger, "Milton and the 'Intelligible Flame': 'Sweet Converse' in the Poetry and Prose," LIII, no. 1 (Fall 2000): 23-42.
- "Denise Levertov and the Poetry of Incarnation," Denise Lynch, L, nos. 1-2 (Fall 1997 / Winter 1998): 49-64.
- "Denise Levertov as Teacher," Paul A. Lacey, LVIII, no. 1 (Fall 2005): 91-106.
- "Denise Levertov Sings 'the unheard music of that vanished lyre,'" Joan F. Hallisey, L, nos. 1-2 (Fall 1997 / Winter 1998): 83-95.
- "Denise Levertov: Testimonies of the Lived Life," Paul A. Lacey, LIII, no. 4 (Summer 2001): 243-256.
- "Derivative Loves are Labor Lost," John Alvis, XLVIII, no. 4 (Summer 1996): 247-258.
- DESCARTES, RENÉ. Jon M. Young, "Walker Percy on the Cartesian Ideal of Knowing," XLII, no. 3 (Spring 1990): 123-140.
- "Desire, Violence and The Passion: Fragment VII of *The Canterbury Tales*: A Girardian Reading," LII, no. 1 (Fall 1999): 35-56.
- Desmond, John F., "Flannery O'Connor's Misfit and The Mystery of Evil," LVI, no. 2 (Winter 2004): 129-137.
- Desmond, John F., "Resurrecting the Body: Walker Percy and the Sensuous-Erotic Spirit," LVIII, no. 3 (Spring 2006): 195-210.
- Desmond, John F., "Walker Percy's Eucharistic Vision," LII, no. 3 (Spring 2000): 219-232.
- Desmond, John F., "Walker Percy and the Little Way," XLIII, no. 4 (Summer 1991): 283-291.
- Desmond, John F., "Walker Percy's Triad: Science, Literature, and Religion," XLVII, no. 1 (Fall 1994): 3-10.

## RENASCENCE

- Dewey, Anne, "'The Art of the Octopus': The Maturation of Denise Levertov's Political Vision," L, nos. 1-2 (Fall 1997 / Winter 1998): 65-82.
- "Diagnosing Christopher's Case: Smart's Readers and the Authority of Pentecost," Alan Jacobs, XLVI, no. 2 (Winter 1994): 83-104.
- DICKENS, CHARLES. James P. Crowley, "Pip's Spiritual Exercise: The Meditative Mode in Dickens' *Great Expectations*," XLVI, no. 2 (Winter 1994): 133-143.
- Miguel Mota, "The Construction of the Christian Community in Charles Dickens's *Bleak House*," XLVI, no. 3 (Spring 1994): 187-198.
- "A Different Discipline: The American Catholic Novel," Gerald R. Russello, LI, no. 3 (Spring 1999): 205-215.
- DINSEN, ISAK. Laurie Brands Gagné, "The Artist as Peacemaker: 'Babette's Feast' as a Narrative of Reconciliation," LX no. 3 (Spring 2008): 225-235.
- "Dives and Lazarus in *The Henriad*," Matthew Fike, LV, no. 4 (Summer 2003): 279-292.
- DIVINE COMEDY, THE. Jeanne Campbell Reesman, "'That Savage Path': *Nightwood* and *The Divine Comedy*," XLIV, no. 2 (Winter 1992): 137-158.
- "Doing Penance in the Old West: 'Sisters' as Andre Dubus's Final Word on Suffering Rape," Andrea Ivanov, LX no. 3 (Spring 2008): 251-269.
- DONNE, JOHN. Lawrence Beaston, "Talking to a Silent God: Donne's Holy Sonnets and the *Via Negativa*," LI, no. 2 (Winter 1999): 95-110.
- Jeffrey Johnson, "Gold in the Washes: Donne's Last Going into Germany," XLVI, no. 3 (Spring 1994): 199-207.
- John D. Sykes, Jr., "*Wit*, Pride, and the Resurrection: Margaret Edson's Play and John Donne's Poetry," LV, no. 3 (Winter 2003): 163-174.
- Elizabeth Tebeaux, "Memory, Reason, and the Quest for Certainty in the Sermons of John Donne," XLIII, no. 3 (Spring 1991): 195-214.
- R. V. Young, "Love, Poetry, and John Donne in the Love Poetry of John Donne," LII, no. 4 (Summer 2000): 251-274.
- Dooley, Patrick, "The Prodigal Son Parable and Maclean's *A River Runs Through It*," LVIII, no. 2 (Winter 2006): 165-175.
- Dooley, Patrick, K., "Work, Friendship and Community: Norman Maclean's *A River Runs Through It* and Other Stories and Josiah Royce's *The Philosophy of Loyalty*," LIII, no. 4 (Summer 2001): 287-302.
- "Doris Lessing's *Briefing* as Structural Life and Death," Joseph Hynes, XLVI, no. 4 (Summer 1994): 225-246.

## RENASCENCE

"Dostoevsky and the Ethical Relation to the Prisoner," Paul J. Contino, XLVIII, no. 4 (Summer 1996): 259-278.

DOSTOEVSKY, FYODOR. Paul J. Contino, "Dostoevsky and the Ethical Relation to the Prisoner," XLVIII, no. 4 (Summer 1996): 259-278.

Andrew J. Swensen, "The Anguish of God's Lonely Men: Dostoevsky's Underground Man and Scorsese's Travis Bickle," LIII, no. 4 (Summer 2001): 267-286.

Dougherty, James, "Presence, Silence, and the Holy in Denise Levertov's Poems," LVIII, no. 4 (Summer 2006): 305-326.

Downes, David Anthony, "The Hopkins Society: The Making of a World-Class Poet," LVII, no. 4 (Summer 2005): 245-298.

"The Drama of Christian Vocation," Pietro Copiz, XLI, nos. 1-2 (Fall 1988 / Winter 1989): 81-90.

"The Dramatic Conversion of Nicholas Barker in Barry Unsworth's *Morality Play*," Richard Rankin Russell, LVIII, no. 3 (Spring 2006): 221-239.

"Dramatic 'Pity' and the Death of Lear," Phoebe S. Spinrad, XLIII, no. 4 (Summer 1991): 231-240.

DREAM OF GERONTIUS, THE. David Goslee, "New(-)Man as Old Man in *The Dream of Gerontius*," LII, no. 4 (Summer 2000): 275-292.

John Stasny and Byron Nelson, "From Dream to Drama: *The Dream of Gerontius* By John Henry Newman and Edward Elgar," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 121-136.

DUBUS, ANDRE. Ivanov, Andrea, "Doing Penance in the Old West: 'Sisters' as Andre Dubus's Final Word on Suffering Rape," LX no. 3 (Spring 2008): 251-269.

DUNCAN, ROBERT. Ed Block, Jr., "Mystery, Myth, and Presence: Concord and Conflict in the Correspondence of Denise Levertov and Robert Duncan," LVIII, no. 1 (Fall 2005): 63-90.

José Rodríguez Herrera, "Linguistic Versus Organic, *Sfumato* Versus *Chiaroscuro*: Some Aesthetic Differences between Denise Levertov and Robert Duncan," LVIII, no. 1 (Fall 2005): 41-62.

## E

EDGERTON, CLYDE. W. Todd Martin, "*Where Trouble Sleeps*: Clyde Edgerton's Criticism of Moralistic Christianity," LIII, no. 4 (Summer 2001): 257-266.

EDSON, MARGARET. John D. Sykes, Jr., "*Wit*, Pride, and the Resurrection: Margaret Edson's Play and John Donne's Poetry," LV, no. 3 (Winter 2003): 163-174.

## RENASCE

- "The Effects of Incompleteness in Three Hopkins Poems," Catherine Phillips, XLII, nos. 1-2 (Fall 1989 / Winter 1990): 21-34.
- ELGAR, EDWARD. John Stasny and Byron Nelson, "From Dream to Drama: *The Dream of Gerontius*, By John Henry Newman and Edward Elgar," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 121-136.
- ELIOT, GEORGE. Katharine Bubel, "Transcending the Triangle of Desire: Eros, Death, and the 'Fulfillment of Love' in *Middlemarch* and *Jane Eyre*," LX, no. 4 (Summer 2008): 295-308.
- ELIOT, THOMAS STEARNS. Patrick Deane, "David Jones, T. S. Eliot, and the Modernist Unfinished," XLVII, no. 2 (Winter 1995): 75-88.
- Mark Jones, "The Voice of Lancelot Andrewes in Eliot's *Ash-Wednesday*," LVIII, no. 2 (Winter 2006): 153-164.
- Walter Raubicheck, "Jacques Maritain, T. S. Eliot and the Romantics," XLVI, no. 1 (Fall 1993): 71-79.
- Joseph Schwartz, "T. S. Eliot's Idea of the Christian Poet," XLIII, no. 3 (Spring 1991): 215-227.
- EMERSON, RALPH WALDO. Martin Kevorkian, "A Pulpit of Envy: Girardian Elements in Emerson's Last 'Supper,'" LII, no. 1 (Fall 1999): 89-104.
- "Emotional Need and Cultural Codes in *The House in Paris*," John Coates, XLVII, no. 1 (Fall 1994): 11-30.
- "Enlarging Augustinian Systems: C. S. Lewis' *The Great Divorce* and *Till We Have Faces*," Thomas Ramey Watson, XLVI, no. 3 (Spring 1994): 163-174.
- Enright, Nancy, "Tolkien's Females and the Defining of Power," LIX, no. 2 (Winter 2007): 93-108.
- "Entering No-Man's-Land: The Recent Religious Poetry of Denise Levertov," James Gallant, L, nos. 1-2 (Fall 1997 / Winter 1998): 123-134.
- "The Entrance to a World: Helen Pinkerton's 'Bright Fictions,'" John Baxter, LIX, no. 3 (Spring 2007): 159-178.
- EVERLASTING MAN, THE. Joseph Schwartz, "The Theology of History in *The Everlasting Man*," IL, no. 1 (Fall 1996): 57-66.
- "Everything That Rises Must Converge: O'Connor's Seven-Story Cycle," Harbour Winn, XLII, no. 4 (Summer 1990): 187-212.
- "Exclamations in Hopkins's Poetry," Peter J. Milward, S.J., XLII, nos. 1-2 (Fall 1989 / Winter 1990): 111-118.

## RENASCENCE

"Experimenting with the Genre: Greene and *The Confidential Agent*," John Coates, LV, no. 1 (Fall 2002): 47-64.

"The Expression and Form of the Word: Trinitarian Hermeneutics and the Sacramentality of Language in Hans Urs von Balthasar's Theology," Peter J. Casarella, XLVIII, no. 2 (Winter 1996): 111-136.

## F

"Fallen Eden in Shirley Jackson's *The Road Through the Wall*," Joan Wylie Hall, XLVI, no. 4 (Summer 1994): 261-270.

"False History and True in *The Little Girls*," John Coates, XLIV, no. 2 (Winter 1992): 83-104.

"The Family in Utopia," Bryce J. Christensen, XLIV, no. 1 (Fall 1991): 31-44.

FAMILY SYSTEMS THEORY. Jerome Bump, "D. H. Lawrence and Family Systems Theory," XLIV, no. 1 (Fall 1991): 61-80.

"The Fantastic Side of God": R. S. Thomas and Jorge Luis Borges," M. Wynn Thomas, LX, no. 2 (Winter 2008): 177-193.

Farrell, Thomas J., "Walter Ong's Thought as Framework and Orientation of Cultural Studies in the Humanities," LV, no. 4 (Summer 2003): 339-354.

"Faunal Presences in the Poetry of Richard Wilbur," John Edward Hardy, XLV, nos. 1-2, (Fall 1992 / Winter 1992): 97-114.

Feeney, Joseph J., S.J., "The Highgate Hopkins Obituary, with Introduction and Commentary," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 3-12.

Fennell, Francis L., Jr., "Appropriating Hopkins," LVII, no. 4 (Summer 2005): 323-332.

Fernández, Cristina María Gámez, "'Help thou mine unbelief': Perception in Denise Levertov's Religious Poetry," LX, no. 1 (Fall 2007): 53-74.

Ferrara, Mark, "A Religion of Solidarity: *Looking Backward* as a Rational Utopia," LIX, no. 2 (Winter 2007): 83-91.

Fike, Francis, "Cold Grace: Christian Faith and Stoicism in the Poetry of J. V. Cunningham," LIX, no. 3 (Spring 2007): 141-158.

Fike, Matthew, "Dives and Lazarus in *The Henriad*," LV, no. 4 (Summer 2003): 279-292.

Fike, Matthew, "The Timothy Allusion in 'A Good Man is Hard to Find,'" LII, no. 4 (Summer 2000): 311-321.

Filipowicz, Halina, "Sacrum in Polish Literature: A Poetics of Presence and Absence," XLVII, nos. 3-4 (Spring / Summer 1995): 141-152.

## RENASCENCE

- "The First Stone," René Girard, LII, no. 1 (Fall 1999): 5-18.
- "Flannery O'Connor's Misfit and The Mystery of Evil," John Desmond, LVI, no. 2 (Winter 2004): 129-137.
- FLAUBERT, GUSTAVE. Lewis J. Overaker, "Manifestations of the Holy Ghost in Flaubert's *Un Coeur Simple*," LIII, no. 2 (Winter 2001): 119-148.
- Peter S. Rogers, S.J., "Flaubert's 'Mystery Play': A Day in the Life of Madame Bovary," LVII, no. 2 (Winter 2005): 103-122.
- "Flaubert's 'Mystery Play': A Day in the Life of Madame Bovary," Peter S. Rogers, S.J., LVII, no. 2 (Winter 2005): 103-122.
- FORCHÈ, CAROLYN. Gary Grieve-Carlson, "'Where is Your God?' Theophany and *The Angel of History*," LVIII, no. 4 (Summer 2006): 289-304.
- "Ford's *Joseph Conrad*: A Personal Remembrance as Metafiction: Or, How Conrad Became an Elizabethan Poet," Joseph Wiesenfarth, LIII, no. 1 (Fall 2000): 43-60.
- Forker, Charles R., "Unstable Identity in Shakespeare's *Richard II*," LIV, no. 1 (Fall 2001): 3-22.
- FORSTER, EDWARD MORGAN. Nicholas Poburko, "Transitional Passages: The Metaphysical Art of E. M. Forster," LIV, no. 1 (Fall 2001): 23-46.
- "Four-Fold Allegory in the Digby *Mary Magdalene*," Stephen X. Mead, XLIII, no. 4 (Summer 1991): 269-282.
- France, Alan W., "Gothic North and the Mezzogiorno in Auden's 'In Praise of Limestone,'" XLII, no. 3 (Spring 1990): 141-148.
- Freeman, Jane, "Life-Long Learning in Shakespeare's *All's Well That Ends Well*," LVI, no. 2 (Winter 2004): 67-85.
- FRIEL, BRIAN. Laurie Brands Gagné, "Three Dances: The Mystical Vision of Brian Friel in *Dancing at Lughnasa*," LIX, no. 2 (Winter 2007): 119-132.
- Margaret M. Strain, "'Renouncing Chance': Salvation and the Sacred in Brian Friel's *Faith Healer*," LVII, no. 1 (Fall 2004): 63-83.
- "'From an Urn Already Crumbled to Dust': Kafka's Use of Parable and the Midrashic Mashal," Matthew T. Powell, LVIII, no. 4 (Summer 2006): 269-287.
- "From Dreams to Drama: *The Dream of Gerontius* By John Henry Newman and Edward Elgar," John Stasny and Byron Nelson, XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 121-136.
- "From Granite to Grass: Graham Greene, Travel and the Primitive," Adam Schwartz, LV, no. 1 (Fall 2002): 25-46.



## RENASCENCE

"The Fugitive Joy of Jean Sullivan," Joseph Cunneen, LII, no. 3 (Spring 2000): 233-242.

Fulweiler, Howard W., "The Other Missing Link: Owen Barfield and the Scientific Imagination," XLVI, no. 1 (Fall 1993): 39-54.

## G

"G. K. Chesterton's *Orthodoxy* as Intellectual Autobiography," Ed Block, Jr., IL, no. 1 (Fall 1996): 41-56.

"G. K. Chesterton and the Orthodox Romance of *Pride and Prejudice*," Marian E. Crowe, IL, no. 3, (Spring 1997): 209-221.

"G. K. C.'s Methodical Madness: Sanity and Social Control in Chesterton," Adam Schwartz, IL, no. 1 (Fall 1996): 23-40.

"Gabriel Marcel's Catholic Dramaturgy," Thomas A. Michaud, LV, no. 3 (Spring 2003): 229-240.

"Gadamer as Literary Critic: 'Authentic Interpretation' of a Rilke Sonnet," Everett Hamner, LVI, no. 4 (Summer 2004): 257-273.

GADAMER, HANS-GEORG. Nicholas Davey, "On the Polity of Experience: Towards a Hermeneutics of Attentiveness," LVI, no. 4 (Summer 2004): 217-234.

Jean Grondin, "Gadamer's Hope," LVI, no. 4 (Summer 2004): 287-292.

Everett Hamner, "Gadamer as Literary Critic: 'Authentic Interpretation' of a Rilke Sonnet," LVI, no. 4 (Summer 2004): 257-276.

Joel Weinsheimer, "Teaching and/or Research: Gadamerian Reflections on a Pseudo-Dilemma," LVI, no. 4 (Summer 2004): 275-286.

Kathleen Wright, "On What We Have in Common: The Universality of Philosophical Hermeneutics," LVI, no. 4 (Summer 2004): 235-256.

"Gadamer's Hope," Jean Grondin, LVI, no. 4 (Summer 2004): 287-292.

Gagné, Laurie Brands, "The Artist as Peacemaker: 'Babette's Feast' as a Narrative of Reconciliation," LX no. 3 (Spring 2008): 225-235.

Gagné, Laurie Brands, "Three Dances: The Mystical Vision of Brian Friel in *Dancing at Lughnasa*," LIX, no. 2 (Winter 2007): 119-132.

Gallant, James, "Entering No-Man's-Land: The Recent Religious Poetry of Denise Levertov," L, nos. 1-2, (Fall 1997 / Winter 1998): 123-134.

"Gathering the Scattered Body of Milton's *Areopagitica*," James Rovira, LVII, no. 2 (Winter 2005): 87-102.

## RENAISSANCE

- Gatta, John, "Richard Wilbur's Poetry of Love," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 3-16.
- Gendre, Claude, "Appendix: The Dramatic Structure of Emmet Lavery's *Song at the Scaffold*," XLVIII, no. 1 (Fall 1995): 56-60.
- Gendre, Claude, "The Literary Destiny of the Sixteen Carmelites of Compiègne and the Role of Emmet Lavery," XLVIII, no. 1 (Fall 1995): 36-55.
- "George Herbert: 'The Best Love,'" Anthony Low, XLV, no. 3 (Spring 1993): 159-178.
- "George MacDonald's Romantic Christianity in *Lilith*," Janet McCann, LIV, no. 2 (Winter 2002): 109-118.
- "Georges Bernanos and Today's Young Americans," Robert Coles, XLI, nos. 1-2 (Fall 1988 / Winter 1989): 9-14.
- "Gerard Manley Hopkins and Henry Parry Liddon: An Unacknowledged Influence," Jude V. Nixon, XLII, nos. 1-2 (Fall 1989 / Winter 1990): 87-110.
- "Gertrud von Le Fort and the Fear of Blanche de la Force," Eleonore Von La Chevallerie, XLVIII, no. 1 (Fall 1995): 11-24.
- Giannone, Richard, "Music, Silence, and the Spirituality of Willa Cather," LVII, no. 2, (Winter 2005): 123-149.
- Gill, Richard, "Chesterton's Realism," LVII, no. 3 (Spring 2005): 203-217.
- Girard, Renè, "The First Stone," LII, no. 1 (Fall 1999): 5-18.
- GIRARD, RENÈ. Thad Bower, "Sacred Violence in Marvell's 'Horatian Ode,'" LII, no. 1 (Fall 1999): 75-88.
- George Hardin Brown, "Royal and Ecclesiastical Rivalries in Bede's *History*," LII, no. 1 (Fall 1999): 19-34.
- Renè Girard, "The First Stone," LII, no. 1 (Fall 1999): 5-18.
- Peter Goldman, "'The Alien Word': Violence and Representation in Girard and Luther," LII, no. 1 (Fall 1999): 57-76.
- Curtis Gruenler, "Desire, Violence, and The Passion in Fragment VII of *The Canterbury Tales*: A Girardian Reading," LII, no. 1 (Fall 1999): 35-56.
- Martin Kevorkian, "A Pulpit of Envy: Girardian Elements in Emerson's Last 'Supper,'" LII, no. 1 (Fall 1999): 89-104.
- Andrew J. McKenna, "Rorty, Girard, and the Novel," LV, no. 4 (Summer 2003): 293-314.

## RENAISSANCE

- "'God May Strike You Thisaway': Flannery O'Connor and Simone Weil on Affliction and Joy," Ralph C. Wood, LIX, no. 3 (Spring 2007): 179-194.
- GODDEN, RUMER. Edmund Miller, "Submission and Freedom: *Five for Sorrow, Ten for Joy*," LIV, no. 4 (Summer 2002): 259-268.
- "'Gods That We Adore': The Divine in *King Lear*," Seán Lawrence, LVI, no. 3 (Spring 2004): 143-159.
- "Gold in the Washes: Donne's Last Going into Germany," Jeffery Johnson, XLVI, no. 3 (Spring 1994): 199-207.
- Goldman, Peter, "'The Alien Word': Violence and Representation in Girard and Luther," LII, no. 1 (Fall 1999): 57-74.
- Goldpau, Tom, "Mapping the Labyrinth: The *Ur-Anathémata* of David Jones," LI, no. 4 (Summer 1999): 253-280.
- Goldweber, David E., "Byron, Catholicism, and *Don Juan* XVII," IL, no. 3 (Spring 1997): 175-190.
- GOMBROWICZ, WITOLD. Malgorzata Sugiera, "Witold Gombrowicz's World Without God," XLVII, nos. 3-4 (Spring / Summer 1995): 229-241.
- GOSLAWSKI, MAURZYCY. Jacek Lyszczyzna, "Maurycy Goslawski's Lyric Poetry of the Insurrection of 1830-1831," XLVII, nos. 3-4 (Spring / Summer 1995): 153-166.
- Goslee, David, "New(-)Man as Old Man in *The Dream of Gerontius*," LII, no. 4, (Summer 2000): 275-292.
- "Gothic North and the Mezzogiorno in Auden's 'In Praise of Limestone,'" Alan W. France, XLII, no. 3 (Spring 1990): 141-148.
- Grabar, Mary, "Percy's Despairing Female in the 'Unmoved Mover,'" LIV, no. 2 (Winter 2002): 119-136.
- "Graham Greene, Evelyn Waugh and Mexico," Michael G. Brennan, LV, no. 1 (Fall 2002): 7-24.
- "Graham Greene's 'Saddest Story,'" R. H. Miller, LI, no. 2 (Winter 1999): 133-144.
- GRAMMAR OF ASSENT. Alan J. Crowley, "The Performance of the *Grammar*: Reading and Writing Newman's Narrative of Assent," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 137-158.
- Bernadette Waterman Ward, "Newman's *Grammar of Assent* and the Poetry of Gerard Manley Hopkins," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 105-120.
- "Grammars of Assent and Dissent in Graham Greene and Brian Moore," J.C., Whitehouse, XLII, no. 3 (Spring 1990): 157-172.

## RENAISSANCE

- "Granny and Ivan: Katherine Anne Porter's *Mirror for Tolstoy*," Worth T. Harder, XLII, no. 3 (Spring 1990): 149-156.
- GRAVES, ROBERT. Veronica Melnyk, "'But I was dead': Sassoon and Graves on Life After Death," LX, no. 1 (Fall 2007): 17-32.
- GREAT EXPECTATIONS. James P. Crowley, "Pip's Spiritual Exercise: The Meditative Mode in Dickens' *Great Expectations*," XLVI, no. 2 (Winter 1994): 133-143.
- GREEN, JULIEN. Michael O'Dwyer, "Toward a Positive Eschatology: A Study of the Beginning and Ending of Julien Green's *Chaque Homme Dans sa Nuit*," IL, no. 2 (Winter 1997): 111-120.
- "Greene, Tolkien, and the Mysterious Relations of Realism and Fantasy," Thomas A. Wendorf, LV, no. 1 (Fall 2002): 79-100.
- GREENE, GRAHAM. Bernard Bergonzi, "How Did Hale Die? A Footnote to *Brighton Rock*," LV, no. 2 (Fall 2002): 101-104.
- Lisa Crumley Bierman, "Scobie Reconsidered: A Casualty of Catholicism or Conscience?" LV, no. 2 (Fall 2002): 65-78.
- Michael G. Brennan, "Graham Greene, Evelyn Waugh and Mexico," LV, no. 2 (Fall 2002): 7-24.
- John Coates, "Experimenting with Genre: Greene and *The Confidential Agent*," LV, no. 2 (Fall 2002): 47-64.
- Hope Howell Hodgkins, "The Apophatic Heart: Graham Greene's Negative Rhetoric," LIX, no. 1 (Fall 2006): 53-75.
- Elliott Malamet, "The Uses of Delay in *The Power and the Glory*," XLVI, no. 4 (Summer 1994): 211-224.
- R. H. Miller, "Graham Greene's 'Saddest Story,'" LI, no. 2 (Winter 1999): 133-144.
- Adam Schwartz, "From Granite to Grass: Graham Greene, Travel and the Primitive," LV, no. 2 (Fall 2002): 25-46.
- Thomas A. Wendorf, "Greene, Tolkien and the Mysterious Relations of Realism and Fantasy," LV, no. 2 (Fall 2002): 79-100.
- J. C. Whitehouse, "Grammars of Assent and Dissent in Graham Greene and Brain Moore," XLII, no. 3 (Spring 1990): 157-172.
- Grennen, Joseph E., "'The Making of Works': David Jones and the Medieval Drama," XLV, no. 4 (Summer 1993): 211-224.
- Grieve-Carlson, Gary, "'Where is Your God?' Theophany and *The Angel of History*," LVIII, no. 4 (Summer 2006): 289-303.

## RENAISSANCE

Griffin, Edward M., "Dancing around the Maypole, Ripping up The Flag: The Merry Mount Caper and Issues in American History and Art," LVII, no. 3 (Spring 2005): 177-202.

Grondin, Jean, "Gadamer's Hope," LVI, no. 4 (Summer 2004): 287-292.

Gruenler Curtis, "Desire, Violence and The Passion Fragment VII of *The Canterbury Tales*: A Girardian Reading," LII, no. 1 (Fall 1999): 35-56.

## H

HAGGARD, HENRY RIDER. Mervyn Nicholson, "C. S. Lewis and the Scholarship of Imagination in E. Nesbit and Rider Haggard," LI, no. 1 (Fall 1998): 41-62.

Hall, Joan Wylie, "Fallen Eden in Shirley Jackson's *The Road Through the Wall*," XLVI, no. 4 (Summer 1994): 261-270.

Hallisey, Joan F., "Denise Levertov Sings 'the unheard music of that vanished lyre,'" L, nos. 1-2 (Fall 1997 / Winter 1998): 83-95.

"*Hamlet*, Reconciliation, and the Just State," Grace Tiffany, LVIII, no. 2 (Winter 2006): 111-133.

Hamner, Everett, "Gadamer as Literary Critic: 'Authentic Interpretation' of a Rilke Sonnet," LVI, no. 4 (Summer 2004): 257-273.

Hanley, Katharine Rose, "Marcel: the Playwright Philosopher," LV, no. 3 (Spring 2003): 241-258.

"Hans Urs von Balthasar's *Theodrama*: A Contribution to Dramatic Criticism," Ed Block, Jr., XLVIII, no. 2 (Winter 1996): 153-171.

Harder, Worth T., "Granny and Ivan: Katherine Anne Porter's Mirror for Tolstoy," XLII, no. 3 (Spring 1990): 149-156.

Hardy, John Edward, "Faunal Presences in the Poetry of Richard Wilbur," XLV, nos. 1-2, (Fall 1992 / Winter 1993): 97-114.

Harris, John, "Proteus Surrenders: The Life and Death of Death-and-Rebirth," IL, no. 2 (Winter 1997): 111-120.

"Hasidic Hallowing and Christian Consecration: Awakening to Authenticity in Denise Levertov's 'Matins,'" Avis Hewitt, L, nos. 1-2 (Fall 1997 / Winter 1998): 97-108.

HASSLER, JON. Anthony Low, "Jon Hassler: Catholic Realist," XLVII, no. 1 (Fall 1994): 59-70.

Joseph Plut, "Conversation with Jon Hassler: *Grand Opening*," LVII, no. 3 (Spring 2005): 219-236.

Joseph Plut, "Conversation with Jon Hassler: *North of Hope*," LV, no. 3 (Winter 2003): 145-162.

## RENAISSANCE

HAWTHORNE, NATHANIEL. N. S. Boone, "'The Minister's Black Veil' and Hawthorne's Ethical Refusal of Reciprocity: A Levinasian Parable," LVII, no. 3 (Spring 2005): 165-176.

Nancy Tenfelde Clasby, "Being True: *Logos* in *The Scarlet Letter*," XLV, no. 4 (Summer 1993): 247-256.

Olivia Gatti Taylor, "Cultural Confessions: Penance and Penitence in Nathaniel Hawthorne's *The Scarlet Letter* and *The Marble Faun*," LVIII, no. 2 (Winter 2006): 135-152.

Hazo, Samuel, "One Definite Mozart," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 81-96.

Hazo, Samuel, "A Tribute to Joseph Schwartz," LV, no. 1 (Fall 2002): 4-6.

HAZO, SAMUEL. David Sokolowski, "An Interview with Samuel Hazo," XLIII, no. 3 (Spring 1991): 163-194.

Heady, Chene, "A Wild Beast Caught by Dr. Wiseman: the Rhetorical Problem of Cardinal Wiseman in Cardinal Newman's Autobiographies," LIX, no. 4 (Summer 2007): 275-294.

HEATH-STUBBS, JOHN. John E. Van Domelen, "Images of Earthly Love in the Poetry of John Heath-Stubbs," XLII, no. 4 (Summer 1990): 237-247.

Heinimann, David, "An Ethical Critique of Waugh's Guy Crouchback," XLVI, no. 3 (Spring 1994): 175-186.

"'Help thou mine unbelief': Perception in Denise Levertov's Religious Poetry," Cristina María Gámez Fernández, LX, no. 1 (Fall 2007): 53-74.

HENRY VI, PART 3. Thomas J. Moretti, "Misthinking the King: The Theatrics of Christian Rule in *Henry VI, Part 3*," XL, no. 4 (Summer 2008): 275-294.

"Henry VIII on Trial: Confronting Malice and Conscience in Shakespeare's *All Is True*," Gerard Wegemer, LII, no. 2 (Winter 2000): 111-130.

"Herbert and the Real Presence," R. V. Young, XLV, no. 3 (Spring 1993): 179-196.

Herbert, Gary B., "Master and Slave in Robert Lowell's 'Benito Cereno,'" XLIII, no. 4 (Summer 1991): 292-302.

HERBERT, GEORGE. Bruce A. Johnson, "'To Love the Strife': George Herbert's Struggle for His Poetry," XLVI, no. 2 (Winter 1994): 105-116.

Anthony Low, "George Herbert: 'The Best Love,'" XLV, no. 3 (Spring 1993): 159-178.

John R. Roberts, "'Me thoughts I heard one calling, *Child!*': Herbert's 'The Collar,'" XLV, no. 3 (Spring 1993): 197-204.

## RENASCENCE

- Stanley Stewart, "Investigating Herbert Criticism," XLV, no. 3 (Spring 1993): 131-158.
- R. V. Young, "Herbert and the Real Presence," XLV, no. 3 (Spring 1993): 179-198.
- HERLING-GRUDZINSKI, GUSTAW. Ryszard Nycz, "'A Closed Sliver of the World': On the Writing of Gustaw Herling-Grudzinski," XLVII, nos. 3-4 (Spring / Summer 1995): 219-227.
- Herrera, José Rodríguez, "Linguistic Versus Organic, *Sfumato* Versus *Chiaroscuro*: Some Aesthetic Differences between Denise Levertov and Robert Duncan," LVIII, no. 1 (Fall 2005): 41-61.
- Herrera, José Rodríguez, "Musing on Nature: The Mysteries of Contemplation and the Sources of Myth in Denise Levertov's Poetry," L, nos. 1-2 (Fall 1997 / Winter 1998): 109-122.
- Hewitt, Avis, "Hasidic Hallowing and Christian Consecration: Awakening to Authenticity in Denise Levertov's 'Matins,'" L, nos. 1-2 (Fall 1997 / Winter 1998): 97-108.
- Heyer, Astrid, "The Bernanosian Metamorphosis of Blanche de la Force," XLVIII, no. 1 (Fall 1995): 25-35.
- "The Highgate Hopkins Obituary, with Introduction and Commentary," Joseph J. Feeney, S.J., XLII, nos. 1-2 (Fall 1989 / Winter 1990): 3-12.
- Hillier, Russell M., "The Patience to Prevent that Murmur: the Theodicy of John Milton's Nineteenth Sonnet," LIX, no. 4 (Summer 2007): 247-274.
- Hipolito, T. A., "Ancient and the Modern in Dante's *Vita Nuova*," LV, no. 2 (Winter 2003): 111-132.
- Hipolito, T. A., "Owen Barfield's *Poetic Diction*," XLVI, no. 1 (Fall 1993): 3-38.
- "The Historical Parisian Martyrdom: July 17, 1794," William Bush, XLVIII, no. 1 (Fall 1995): 61-82.
- Hodgkins, Hope Howell, "The Apophatic Heart: Graham Greene's Negative Rhetoric," LIX, no. 1 (Fall 2006): 53-75.
- Hollenberg, Donna, "'Dancing / Edgeways': Robert Creeley's Role in Denise Levertov's Post-War Transition," LVIII, no. 1 (Fall 2005): 5-16.
- "Homeplace, Heaven or Hell," Larry Woiwode, XLIV, no. 1 (Fall 1991): 3-16.
- "Hope, Resistance, and Poetry in Two Russian Autobiographies," David J. Leigh, S.J., LVI, no. 3 (Spring 2004): 197-207.
- HOPKINS, GERARD MANLEY. J. Robert Barth, S.J., "Wordsworth and Hopkins: In Pursuit of Transcendence," XLVIII, no. 3 (Spring 1996): 175-190.

## RENAISSANCE

- Joseph Bizup, "Hopkins' Influence on Percy's *Love in the Ruins*," XLVI, no. 4 (Summer 1994): 247-260.
- Gary M. Bouchard, "The Curious Case of Robert Southwell, Gerard Hopkins and a Princely Spanish Hawk," LI, no. 3 (Spring 1999): 181-190.
- John D. Boyd, S.J., "'I Say More': Sacrament and Hopkins's Imaginative Realism," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 51-64.
- Jerome Bump, "Reader-Centered Criticism and Bibliotherapy: Hopkins and Selving," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 65-86.
- David Anthony Downes, "The Hopkins Society: The Making of a World-Class Poet," LVII, no. 4 (Summer 2005): 245-298.
- Joseph J. Feeney, S.J., "The Highgate Hopkins Obituary, with Introduction and Commentary," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 3-12.
- Francis L. Fennell, Jr., "Appropriating Hopkins," LVII, no. 4 (Summer 2005): 323-332.
- Paul Mariani, "The Consoling, Terrifying Presence of Hopkins," XLII, no. 1-2 (Fall 1989 / Winter 1990): 13-20.
- Peter J. Milward, S.J., "Exclamations in Hopkins's Poetry," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 111-118.
- Jude V. Nixon, "'[A] Virginal Tongue Told': Hopkins's *The Wreck of the Deutschland* and Muriel Spark's *A Girl of Slender Means*," LVII, no. 4 (Summer 2005): 299-322.
- Jude V. Nixon, "Gerard Manley Hopkins and Henry Parry Liddon: An Unacknowledged Influence," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 87-110.
- Jude V. Nixon, "Portrait of a Friendship: The Unpublished Letters of the Hopkins Family to Robert Bridges," XLIV, no. 4 (Summer 1992): 265-302.
- Catherine Phillips, "The Effects of Incompleteness in Three Hopkins Poems," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 21-34.
- Bernadette Waterman Ward, "Newman's *Grammar of Assent* and the Poetry of Gerard Manley Hopkins," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 105-120.
- R. V. Young, "Hopkins, Scotus, and the Predication of Being," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 35-50.
- "Hopkins, Scotus, and the Predication of Being," R. V. Young, XLII, nos. 1-2 (Fall 1989 / Winter 1990): 35-50.
- "The Hopkins Society: The Making of a World-Class Poet," David Anthony Downes, LVII, no. 4 (Summer 2005): 245-298.



## RENASCENCE

- "Hopkins' Influence on Percy's *Love in the Ruins*," Joseph Bizup, XLVI, no. 4 (Summer 1994): 247-260.
- Hotz, Mary Elizabeth. "Precious to Grace: Necessary Desolation in Pope's *Eloisa to Abelard*," LIII, no. 3 (Spring 2001): 207-226.
- "How Did Hale Die? A Footnote to *Brighton Rock*," Bernard Bergonzi, LV, no. 1 (Fall 2002): 101-104.
- Howe, Elizabeth Teresa. "'On the Creation': San Juan de la Cruz and Romances 3-6," LIX, no. 1 (Fall 2006): 3-15.
- Howe, Elizabeth Teresa. "Passion, Penance and the Pastoral: Crucifixion Motifs in Some Spanish Golden Age Poems," LIV, no. 3 (Spring 2002): 151-162.
- "Hrotsvit's Sapientia: Rhetorical Power and Women of Wisdom," Colleen, D. Richmond, LV, no. 2 (Winter 2003): 133-144.
- "Human Malevolence and Providence in *King Lear*," David N. Beauregard, LX, no. 3 (Spring 2008): 199-223.
- Hunt, Maurice. "Being Precise in *Measure for Measure*," LVIII, no. 4 (Summer 2006): 243-267.
- Hynes, Joseph. "Doris Lessing's *Briefing* as Structural Life and Death," XLVI, no. 4 (Summer 1994): 225-246.

## I

- "Images of Earthly Love in the Poetry of John Heath-Stubbs," John E. Van Domelen, XLII, no. 4 (Summer 1990): 237-247.
- "Immortal Goodness: Ideas of Resurrection in Rebecca West's *Black Lamb and Grey Falcon*," Marina MacKay, LIV, no. 3 (Spring 2002): 177-196.
- "Imperiled Souls: Metaphorical Representations of Spiritual Confusion in Georges Bernanos's *Journal d'un curé de campagne*," Kathy Comfort, LVII, no. 1 (Fall 2004): 29-46.
- "The Importance of Home to the Fiction of Flannery O'Connor," Virginia Wray, XLVII, no. 2 (Winter 1995): 103-116.
- "In Defense of *Verses*: The Aesthetic and Reputation of Christina Rossetti's Late Poetry," Joel Westerholm, LI, no. 3 (Spring 1999): 191-204.
- "The Individual Thing," Jonathan Bishop, XLV, nos. 1-2 (Fall 1992 / Winter 1993): 17-34.
- "Inscriptions of Wonder: The Poetry of Richard Wilbur," Michael Allen Mikolajczak, XLV, nos. 1-2 (Fall 1992 / Winter 1993): 115-125.

## RENASCENCE

- "'Inspired Merit': Shakespeare's Theology of Grace in *All's Well That Ends Well*," David N. Beauregard, LI, no. 4 (Summer 1999): 219-240.
- "Instruction with Amusement," Judy Stove, LX, no. 1 (Fall 2007): 3-16.
- "Interview with Denise Levertov," Ed Block, Jr., L, nos. 1-2 (Fall 1997 / Winter 1998): 5-16.
- "Intimations of Immortality: Catholicism in David's Lodge's *Paradise News*," Marian E. Crowe, LII, no. 2 (Winter 2000): 143-162.
- "Investigating Herbert Criticism," Stanley Stewart, XLV, no. 3 (Spring 1993): 131-158.
- "Is Harry Potter Christian?" Dan McVeigh, LIV, no. 3 (Spring 2002): 197-214.
- "'I Say More': Sacrament and Hopkins's Imaginative Realism," John D. Boyd, S.J., XLII, nos. 1-2 (Fall 1989 / Winter 1990): 51-64.
- "'I sit as God': Aestheticism and Repentance in Tennyson's 'The Palace of Art,'" Larry Brunner, LVI, no. 1 (Fall 2003): 43-54.
- Ivanov, Andrea, "Doing Penance in the Old West: 'Sisters' as Andre Dubus's Final Word on Suffering Rape," LX no. 3 (Spring 2008): 251-269.

## J

- "J. R. R. Tolkien and C. S. Lewis in Light of Hans Urs von Balthasar," Jeffery L. Morrow, LVI, no. 3 (Spring 2004): 181-196.
- JACKSON, SHIRLEY. Joan Wylie Hall, "Fallen Eden in Shirley Jackson's *The Road Through the Wall*," XLVI, no. 4 (Summer 1994): 261-270.
- Jackson, Timothy P., "Waiting in *The Wings Of The Dove*: Patience as a Jamesian Virtue," XLIV, no. 4 (Summer 1992): 227-248.
- Jacobs, Alan, "Diagnosing Christopher's Case: Smart's Readers and the Authority of Pentecost," XLVI, no. 2 (Winter 1994): 83-104.
- Jacques Maritain, "T. S. Eliot and the Romantics," Walter Raubichek, XLVI, no. 1 (Fall 1993): 71-79.
- James, Elaine, "The Light of the Eye: The Problem of Richard Wilbur's Metaphysics," LX no. 3 (Spring 2008): 237-250.
- JAMES, HENRY. Timothy P. Jackson, "Waiting in *The Wings of the Dove*: Patience as a Jamesian Virtue," XLIV, no. 4 (Summer 1992): 227-248.
- "Jane Austen and the Sin of Pride," Jesse Wolfe, LI, no. 2 (Winter 1999): 111-132.

## RENASCENCE

- "*Jane Eyre* and the Tradition of Self-Assertion; or, Brontë's Socialization of Schiller's 'Play Aesthetic,'" Michael Vander Weele, LVII, no. 1 (Fall 2004): 5-28.
- JANE EYRE. Michael Vander Weele, "*Jane Eyre* and the Tradition of Self-Assertion; or, Brontë's Socialization of Schiller's 'Play Aesthetic,'" LVII, no. 1 (Fall 2004): 5-28.
- Katharine Bubel, "Transcending the Triangle of Desire: Eros, Death, and the 'Fulfillment of Love' in *Middlemarch* and *Jane Eyre*," LX, no. 4 (Summer 2008): 295-308.
- JEFFERS, ROBINSON. William V. Davis, " 'The Lame Feet of Salvation': A Reading of R. S. Thomas and Robinson Jeffers," LX, no. 2 (Winter 2008): 161-176.
- Johnson, Bruce A., "'To Love the Strife': George Herbert's Struggle for His Poetry," XLVI, no. 2 (Winter 1994): 105-116.
- Johnson, Jeffery, "Gold in the Washes: Donne's Last Going into Germany," XLVI, no. 3 (Spring 1994): 199-207.
- JOHNSON, SAMUEL. Thomas G. Kass, "Reading the 'Religious' Language of Samuel Johnson's *Sermons*," LI, no. 4 (Summer 1999): 241-252.
- Thomas G. Kass, C. S.V., "The Mixed Blessings of the Imagination in Johnson's *Sermons*," XLVII, no. 2 (Winter 1995): 89-102.
- "Jon Hassler: Catholic Realist," Anthony Low, XLVII, no. 1 (Fall 1994): 59-70.
- JONES, DAVID. Andrew Campbell, "Strata and Bedrock in David Jones' *Anathémata*," XLVI, no. 2 (Winter 1994): 117-132.
- Patrick Deane, "David Jones, T. S. Eliot, and the Modernist Unfinished," XLVII, no. 2 (Winter 1995): 75-88.
- Tom Goldpauh, "Mapping the Labyrinth: The *Ur-Anathémata* of David Jones," LI, no. 4 (Summer 1999): 253-280.
- Joseph E. Greene, "The 'Making of Works': David Jones and the Medieval Drama," XLV, no. 4 (Summer 1993): 211-224.
- Paul Robichaud, "The Undoing of All Things: Malorian Language and Allusion in David Jones' *In Parenthesis*," LIII, no. 2 (Winter 2001): 149-165.
- Jones, Mark, "The Voice of Lancelot Andrewes in Eliot's *Ash-Wednesday*," LVIII, no. 2 (Winter 2006): 153-163.
- Jost, Walter, "What Newman Knew: A Walk on the Postmodernist Side," IL, no. 4 (Summer 1997): 241-260.
- Jurt, Joseph, "Bernanos as Resistance Writer," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 43-54.

## RENASCENCE

### K

KAFKA, FRANZ. Matthew T. Powell, "'From an Urn Already Crumbled to Dust': Kafka's Use of Parable and the Midrashic Mashal," LVIII, no. 4 (Summer 2006): 269-288.

Kaniewska, Bogumila, "Mythicization in the Polish Rural Novel," XLVII, nos. 3-4 (Spring / Summer 1995): 183-206.

Kari, Daven M., "'R. S. Thomas and the Dark Night of the Soul': Song, Suffering, and Silence in a Life of Faith," LX, no. 2 (Winter 2008): 103-116.

Kass, Thomas G., "Reading the 'Religious' Language of Samuel Johnson's *Sermons*," LI, no. 4 (Summer 1999): 241-252.

Kass, Thomas G., C.S.V., "The Mixed Blessings of the Imagination in Johnson's *Sermons*," XLVII, no. 2 (Winter 1995): 89-102.

"Katherina's Conversion in *The Taming of the Shrew*: A Theological Heuristic," Dale G. Priest, XLVII, no. 1 (Fall 1994): 31-40.

Ker, Ian, Fr., "Newman's Conversion to the Catholic Church: Another Perspective," XLIII, nos. 1-2 (Fall 1990 / Winter 1992): 17-28.

Kevoorkian, Martin, "A Pulpit of Envy: Girardian Elements in Emerson's Last 'Supper,'" LII, no. 1 (Fall 1999): 89-104.

"The Kindly Light of Newman's Poetry," Bernadette Waterman Ward, LVI, no. 2 (Winter 2004): 87-107.

KING LEAR. Phoebe S. Spinrad, "Dramatic 'Pity' and the Death of Lear," XLIII, no. 4 (Summer 1991): 231-240.

"Knowing Without Telling: Newman and the Resistance to Narrative," Malcolm Woodfield, XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 61-80.

### L

Labrie, Ross, "Reassessing Robert Lowell's Catholic Poetry," XLVII, no. 2 (Winter 1995): 117-133.

Labrie, Ross, "Christian Humanism and the Roots of Peace in Thomas Merton," LIX, no. 4 (Summer 2007): 295-310.

Lacey, Paul A., "Denise Levertov: Testimonies of the Lived Life," LIII, no. 4 (Summer 2001): 243-256.

Lacey, Paul A., "'To Meditate a Saving Strategy': Denise Levertov's Religious Poetry," L, nos. 1-2 (Fall 1997 / Winter 1998): 17-32.

## RENAISSANCE

- Lacey, Paul A., "Denise Levertov as Teacher," LVIII, no. 1 (Fall 2005): 91-106.
- LAGERKVIST, PÄR. Jeff Polet, "A Blackened Sea: Religion and Crisis in the Work of Pär Lagerkvist," LIV, no. 1 (Fall 2001): 47-66.
- "'The Lame Feet of Salvation': A Reading of R. S. Thomas and Robinson Jeffers," William V. Davis, LX, no. 2 (Winter 2008): 161-176.
- "Language in Charles Williams's *All Hallows' Eve*," Elizabeth S. Tilley, XLIV, no. 4 (Summer 1992): 303-319.
- "Language Specificity as Pattern of Redemption in *The Thanatos Syndrome*," Richard T. Martin, XLVIII, no. 3 (Spring 1996): 209-224.
- LAST GENTLEMAN, THE. Allen Pridgen, "The Brownian Leaves: Sacramental Presence in Walker Percy's *The Last Gentleman*," XLVIII, no. 4 (Summer 1996): 297-308.
- David Hugh Werning, "The Museum Scene in Walker Percy's *The Last Gentleman*," XLIV, no. 3 (Spring 1992): 203-215.
- "'The Latter End of Job': The Gift of Narrative in Muriel Spark's *The Only Problem and The Comforters*," Bryce Christensen, LIV, no. 2 (Winter 2002): 137-147.
- LAVERY, EMMET. Claude Gendre, "Appendix: The Dramatic Structure of Emmet Lavery's *Song at the Scaffold*," XLVIII, no. 1 (Fall 1995): 56-60.
- Claude Gendre, "The Literary Destiny of the Sixteen Carmelites of Compiègne and the Role of Emmet Lavery," XLVIII, no. 1 (Fall 1995): 36-55.
- LAWRENCE, DAVID HERBERT. Jerome Bump, "D. H. Lawrence and Family Systems Theory," XLIV, no. 1 (Fall 1991): 61-80.
- Lawrence, Seán, "'Gods That We Adore': The Divine in *King Lear*," LVI, no. 3 (Spring 2004): 143-159.
- Lawson, Lewis, "Tom Moore's 'Nobel Prize Complex,'" XLIV, no. 3 (Spring 1992): 175-182.
- Lecouras, Peter, "Satire, Social Practice, and the Self in Percy's *Lancelot*," LIV, no. 1 (Fall 2001): 67-82.
- Leigh, David J., S.J., "Hope, Resistance, and Poetry in Two Russian Autobiographies," LVI, no. 3 (Spring 2004): 197-207.
- "*Les points sur les i*: Concrete and Philosophical Approaches to Commitment and Waiting in Gabriel Marcel's Work," Rosa Slegers, LV, no. 3 (Spring 2003): 259-269.
- LESSING, DORIS. Joseph Hynes, "Doris Lessing's *Briefing* as Structural Life and Death," XLVI, no. 4 (Summer 1994): 225-246.

## RENASCENCE

LEVERTOV, DENISE. Ed Block, Jr., "Interview with Denise Levertov," L, nos. 1-2 (Fall 1997 / Winter 1998): 5-16.

Ed Block, Jr., "Mystery, Myth, and Presence: Concord and Conflict in the Correspondence of Denise Levertov and Robert Duncan," LVIII, no. 1 (Fall 2005): 63-90.

Eavan Boland, "A Visionary Element," L, nos. 1-2 (Fall 1997 / Winter 1998): 153-160.

Anne Dewey, "'The Art of the Octopus': The Maturation of Denise Levertov's Political Vision," L, nos. 1-2 (Fall 1997 / Winter 1998): 65-82.

James Dougherty, "Presence, Silence, and the Holy in Denise Levertov's Poems," LVIII, no. 4 (Summer 2006): 305-326.

Cristina María Gámez Fernández, "'Help thou mine unbelief': Perception in Denise Levertov's Religious Poetry," LX, no. 1 (Fall 2007): 53-74.

James Gallant, "Entering No-Man's Land: The Recent Religious Poetry of Denise Levertov," L, nos. 1-2 (Fall 1997 / Winter 1998): 123-134.

Joan F. Hallisey, "Denise Levertov Sings 'the unheard music of that vanished lyre,'" L, nos. 1-2 (Fall 1997 / Winter 1998): 83-96.

José Rodríguez Herrera, "Linguistic Versus Organic, *Sfumato* Versus *Chiaroscuro*: Some Aesthetic Differences between Denise Levertov and Robert Duncan," LVIII, no. 1 (Fall 2005): 41-62.

José Rodríguez Herrera, "Musing on Nature: The Mysteries of Contemplation and the Sources of Myth in Denise Levertov's Poetry," L, nos. 1-2 (Fall 1997 / Winter 1998): 109-122.

Avis Hewitt, "Hasidic Hollowing and Christian Consecration: Awakening to Authenticity in Denise Levertov's 'Matins,'" L, nos. 1-2 (Fall 1997 / Winter 1998): 97-108.

Donna Hollenberg, "'Dancing / Edgeways': Robert Creeley's Role in Denise Levertov's Post-War Transition," LVIII, no. 1 (Fall 2005): 5-16.

Paul A. Lacey, "Denise Levertov as Teacher," LVIII, no. 1 (Fall 2005): 91-106.

Paul A. Lacey, "Denise Levertov: Testimonies of the Lived Life," LIII, no. 4 (Summer 2001): 243-256.

Paul A. Lacey, "'To Meditate a Saving Strategy': Denise Levertov's Religious Poetry," L, nos. 1-2 (Fall 1997 / Winter 1998): 17-32.

Anne Colclough Little, "Old Impulses, New Expressions: Duality and Unity in the Poetry of Denise Levertov," L, nos. 1-2 (Fall 1997 / Winter 1998): 33-48.

Denise Lynch, "Denise Levertov and the Poetry of Incarnation," L, nos. 1-2 (Fall 1997 / Winter 1998): 49-64.

## RENAISSANCE

- Stephen Schloesser, "'Not behind but within': *Sacramentum et res*," LVIII, no. 1 (Fall 2005): 17-40.
- Edward Zlotkowski, "Presence and Transparency: A reading of Levertov's *Sands of the Well*," L, nos. 1-2 (Fall 1997 / Winter 1998): 135-152.
- Levy, Eric P., "The Mind of Man in *Hamlet*," LIV, no. 4 (Summer 2002): 219-234.
- Levy, Eric, "The Problematic Relation Between Reason and Emotion in *Hamlet*," LIII, no. 2 (Winter 2001): 83-96.
- LEWIS, CLIVE STAPLES. James Como, "*Rhetorica Religii*," LI, no. 1 (Fall 1998): 3-20.
- Stephen Logan, "'Old Western Man' for Our Times," LI, no. 1 (Fall 1998): 63-86.
- Jeffrey L. Morrow, "J. R. R. Tolkien and C. S. Lewis in Light of Hans Urs von Balthasar," LVI, no. 3 (Spring 2004): 181-196.
- Mervyn Nicholson, "C. S. Lewis and the Scholarship of Imagination in E. Nesbit and Rider Haggard," LI, no. 1 (Fall 1998): 41-62.
- John S. Tanner, "The Psychology of Temptation in *Perelandra* and *Paradise Lost*: What Lewis Learned from Milton," LII, no. 2 (Winter 2000): 131-142.
- Thomas Ramey Watson, "Enlarging Augustinian Systems: C. S. Lewis' *The Great Divorce* and *Till We Have Faces*," XLVI, no. 3 (Spring 1994): 163-174.
- Andrew Wheat, "The Road Before Him: Allegory, Reason, and Romanticism in C. S. Lewis' *The Pilgrim's Regress*," LI, no. 1 (Fall 1998): 21-40.
- Ralph C. Wood, "Conflict and Convergence on Fundamental Matters in C. S. Lewis and J. R. R. Tolkien," LV, no. 4 (Summer 2003): 315-338.
- LIDDON, HENRY PARRY. Jude V. Nixon, "Gerard Manley Hopkins and Henry Parry Liddon: An Unacknowledged Influence," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 87-110.
- "Life-Long Learning in Shakespeare's *All's Well That Ends Well*," Jane Freeman, LVI, no. 2 (Winter 2004): 67-85.
- "The Light of the Eye: The Problem of Richard Wilbur's Metaphysics," Elaine James, LX, no. 3 (Spring 2008): 237-250.
- "The Light of the Soul and the Lamps of Reason," Dobrochna Ratajczakowa, XLVII, nos. 3-4 (Spring / Summer 1995): 167-182.
- "Linguistic Versus Organic, *Sfumato* Versus *Chiaroscuro*: Some Aesthetic Differences between Denise Levertov and Robert Duncan," José Rodríguez Herrera, LVIII, no. 1 (Fall 2005): 41-61.

## RENAISSANCE

- "The Literary Destiny of the Sixteen Carmelites of Compiègne and the Role of Emmet Lavery," Claude Gendre, XLVIII, no. 1 (Fall 1995): 36-55.
- "Literature in the Drama of Nature and Grace: Hans Urs von Balthasar's Paradigm for a Theology of Culture," David S. Yeago, XLVIII, no. 2 (Winter 1996): 95-110.
- Little, Anne Colclough, "Old Impulses, New Expressions: Duality and Unity in the Poetry of Denise Levertov," L, nos. 1-2 (Fall 1997 / Winter 1998): 33-48.
- LODGE, DAVID. Marian E. Crowe, "Intimations of Immortality: Catholicism in David Lodge's *Paradise News*," LII, no. 2 (Winter 2000): 143-162.
- Logan, Stephen, "'Old Western Man' for Our Times," LI, no. 1 (Fall 1998): 63-86.
- LOVE AMONG THE RUINS. Damon Marcel DeCoste, "The Plasticity of the Merely Human: Secular Perfection and the Limits of Aesthetics in Waugh's *Love Among the Ruins*," LX, no. 1 (Fall 2007): 33-52.
- "The 'loveliest and lordliest': Gender and the Spiritual Journey in Charles Williams' *All Hallows' Eve*," Kathleen Anderson, LX, no. 4 (Summer 2008): 309-323.
- "Love, Poetry, and John Donne in the Love Poetry of John Donne," R. V. Young, LII, no. 4 (Summer 2000): 251-274.
- "'Love's Depths': R. S. Thomas's Love Poems to His Wife," Tony Brown, LX, no. 2 (Winter 2008): 131-160.
- Low, Anthony, "George Herbert: 'The Best Love,'" XLV, no. 3 (Spring 1993): 159-178.
- Low, Anthony, "Jon Hassler: Catholic Realist," XLVII, no. 1 (Fall 1994): 59-70.
- LOWELL, ROBERT. Gary B. Herbert, "Master and Slave in Robert Lowell's 'Benito Cereno,'" XLIII, no. 4 (Summer 1991): 292-302.
- Ross Labrie, "Reassessing Robert Lowell's Catholic Poetry," XLVII, no. 2 (Winter 1995): 117-133.
- LUTHER, MARTIN. Peter Goldman, "'The Alien Word': Violence and Representation in Girard and Luther," LII, no. 1 (Fall 1999): 57-76.
- Lynch, Denise, "Denise Levertov and the Poetry of Incarnation," L, nos. 1-2 (Fall 1997 / Winter 1998): 49-64.
- Lyszcyna, Jacek, "Maurycy Goslawski's Lyric Poetry of the Insurrection of 1830-1831," XLVII, nos. 3-4 (Spring / Summer 1995): 153-166.



## RENAISSANCE

### M

"*M. Ouine*: 'While awaiting His return . . .,'" Pierre Paul Delvaux, XLI, nos. 1-2 (Fall 1988 / Winter 1989): 99-106.

MACDONALD, GEORGE. Janet McCann, "George MacDonald's Romantic Christianity in *Lilith*," LIV, no. 2 (Winter 2002): 109-118.

MacKay, Marina, "Immortal Goodness: Ideas of Resurrection in Rebecca West's *Black Lamb and Grey Falcon*," LIV, no. 3 (Spring 2002): 177-196.

MACLEAN, NORMAN. Patrick Dooley, "The Prodigal Son Parable and Maclean's *A River Runs Through It*," LVIII, no. 2 (Winter 2006): 165-175.

Patrick K. Dooley, "Work, Friendship and Community: Norman Maclean's *A River Runs Through It* and Other Stories and Josiah Royce's *The Philosophy of Loyalty*," LIII, no. 4 (Summer 2001): 287-302.

Theodore Weinberger, "Religion and Fly Fishing: Taking Norman Maclean Seriously," IL, no. 4 (Summer 1997): 281-289.

"The 'Making of Works': David Jones and the Medieval Drama," Joseph E. Grennen, XLV, no. 4 (Summer 1993): 211-224.

Malamet, Elliott, "The Uses of Delay in *The Power and the Glory*," XLVI, no. 4 (Summer 1994): 211-224.

"Man Shall Not Live by Bread Alone: The Biblical Subtext in *Cyrano de Bergerac*," Ann Bugliani, LVI, no. 1 (Fall 2003): 55-62.

"Manifestations of the Holy Ghost in Flaubert's *Un Coeur Simple*," Lewis J. Overaker, LIII, no. 2 (Winter 2001): 119-148.

"Mapping the Labyrinth: The *Ur-Anathémata* of David Jones," Tom Goldpaugh, LI, no. 4 (Summer 1999): 253-280.

"Marcel and Phenomenology: Can Literature Help Philosophy?" Brendan Sweetman, LV, no. 3 (Spring 2003): 179-192.

MARCEL, GABRIEL. Patrick L. Bourgeois, "Catholic Author, Musician, Philosopher: Gabriel Marcel in Postmodern Dialogue," LV, no. 3 (Spring 2003): 193-210.

Katharine Rose Hanley, "Marcel: Playwright Philosopher," LV, no. 3 (Spring 2003): 241-258.

Thomas A. Michaud, "Gabriel Marcel's Catholic Dramaturgy," LV, no. 3 (Spring 2003): 229-240.

Teresa I. Reed, "Aspects of Marcel's Essays," LV, no. 3 (Spring 2003): 211-228.

## RENAISSANCE

- Rosa Slegers, "Les points sur les i: Concrete and Philosophical Approaches to Commitment and Waiting in Gabriel Marcel's Work," LV, no. 3 (Spring 2003): 259-269.
- Brendan Sweetman, "Marcel and Phenomenology: Can Literature Help Philosophy?" LV, no. 3 (Spring 2003): 179-192.
- "Marcel: the Playwright Philosopher," Katharine Rose Hanley, LV, no. 3 (Spring 2003): 241-258.
- Marciano, Lisa, "The Serious Comedy of *Twelfth Night*: Dark Didacticism in Illyria," LVI, no. 1 (Fall 2003): 3-19.
- Mariani, Paul, "The Consoling, Terrifying Presence of Hopkins," XLII, no. 1-2 (Fall 1989 / Winter 1990): 13-20.
- MARITAIN, JACQUES. Walter Raubicheck, "Jacques Maritain, T. S. Eliot and the Romantics," XLVI, no. 1 (Fall 1993): 71-79.
- Martin, Richard, T., "Language Specificity as Pattern of Redemption in *The Thanatos Syndrome*," XLVIII, no. 3 (Spring 1996): 209-224.
- Martin, Thomas L., "Time and Eternity in *Troilus and Criseyde*," LI, no. 3 (Spring 1999): 167-180.
- Martin, W. Todd, "Where Trouble Sleeps: Clyde Edgerton's Criticism of Moralistic Christianity," LIII, no. 4 (Summer 2001): 257-266.
- MARTYRDOM. William Bush, "The Carmelite Martyrs of Compiègne," XLVIII, no. 1 (Fall 1995): 3-10.
- William Bush, "The Historical Parisian Martyrdom: July 17, 1794," XLVIII, no. 1 (Fall 1995): 61-82.
- Claude Gendre, "Appendix: The Dramatic Structure of Emmet Lavery's *Song at the Scaffold*," XLVIII, no. 1 (Fall 1995): 56-60.
- Claude Gendre, "The Literary Destiny of the Sixteen Carmelites of Compiègne and the Role of Emmet Lavery," XLVIII, no. 1 (Fall 1995): 36-55.
- Astrid Heyer, "The Bernanosian Metamorphosis of Blanche de la Force," XLVIII, no. 1 (Fall 1995): 25-35.
- Eleonore Von La Chevallerie, "Gertrud von Le Fort and the Fear of Blanche de la Force," XLVIII, no. 1 (Fall 1995): 11-24.
- MARVELL, ANDREW. Thad Bower, "Sacred Violence in Marvell's 'Horatian Ode,'" LII, no. 1 (Fall 1999): 75-88.
- MARY MAGDALENE. Stephen X. Mead, "Four-Fold Allegory in the Digby *Mary Magdalene*," XLIII, no. 4 (Summer 1991): 268-282.

## RENASCE

- "Master and Slave in Robert Lowell's 'Benito Cereno,'" Gary B. Herbert, XLIII, no. 4 (Summer 1991): 292-302.
- "Maurycy Goslawski's Lyric Poetry of the Insurrection of 1830-1831," Jacek Lyszcyna, XLVII, nos. 3-4 (Spring / Summer 1995): 153-166.
- McCabe, John, "On Reading Chesterton's *Chaucer*," IL, no. 1 (Fall 1996): 79-88.
- McCann, Janet, "George MacDonald's Romantic Christianity in *Lilith*," LIV, no. 2 (Winter 2002): 109-118.
- McClintock, James I., "'Unextended Selves' and 'Unformed Visions': Roman Catholicism in Thomas McGuane's Novels," IL, no. 2 (Winter 1997): 111-120.
- MCGUANE, THOMAS. James I. McClintock, "'Unextended Selves' and 'Unformed Visions': Roman Catholicism in Thomas McGuane's Novels," IL, no. 2 (Winter 1997): 139-152.
- McInnis, Judy B., "Communal Rites: Tea, Wine and Milton in Barbara Pym's Novels," XLVIII, no. 4 (Summer 1996): 279-296.
- McKenna, Andrew J., "Rorty, Girard and the Novel," LV, no. 4 (Summer 2003): 293-314.
- McLaren, Scott, "A Problem of Morality: Sacramentalism in the Early Novels of Charles Williams," LVI, no. 2 (Winter 2004): 109-127.
- McVeigh, Dan, "Is Harry Potter Christian?" LIV, no. 3 (Spring 2002): 197-214.
- McVeigh, Daniel M., "Coleridge's Bible: *Praxis* and the 'I' in Scripture and Poetry," IL, no. 3, (Spring 1997): 191-208.
- "'Me thoughts I heard one calling, *Child!*': Herbert's 'The Collar,'" John R. Roberts, XLV, no. 3 (Spring 1993): 197-204.
- Mead, Stephen X., "Four-Fold Allegory in the Digby *Mary Magdalene*," XLIII, no. 4 (Summer 1991): 269-282.
- Melnyk, Veronica, "'But I was dead': Sassoon and Graves on Life After Death," LX, no. 1 (Fall 2007): 17-32.
- MELVILLE, HERMAN. Winifred Morgan, "'Bartleby' and the Failure of Conventional Virtue," XLV, no. 4 (Summer 1993): 257-271.
- "Memory, Reason, and the Quest for Certainty in the Sermons of John Donne," Elizabeth Tebeaux, XLIII, no. 3 (Spring 1991): 195-214.
- MERRY MOUNT CAPER. Edward M. Griffin, "Dancing around the Maypole, Ripping up The Flag: The Merry Mount Caper and Issues in American History and Art," LVII, no. 3 (Spring 2005): 177-202.

## RENAISSANCE

MERTON, THOMAS. Ross Labrie, "Christian Humanism and the Roots of Peace in Thomas Merton," LIX, no. 4 (Summer 2007): 295-310.

"Message to the Lost Self: Percy's Analysis of the Human Situation," Karl-Heinz Westrap, XLIV, no. 3 (Spring 1992): 216-224.

Michaud, Thomas A., "Gabriel Marcel's Catholic Dramaturgy," LV, no. 3 (Spring 2003): 229-240.

MIDDLEMARCH. Katharine Bubel, "Transcending the Triangle of Desire: Eros, Death, and the 'Fulfillment of Love' in *Middlemarch* and *Jane Eyre*," LX, no. 4 (Summer 2008): 295-308.

Mikolajczak, Michael Allen, "Inscriptions of Wonder: The Poetry of Richard Wilbur," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 115-125.

Miller, Edmund, "Submission and Freedom: *Five for Sorrow, Ten for Joy*," LIV, no. 4 (Summer 2002): 259-268.

Miller, R. H., "Graham Greene's 'Saddest Story,'" LI, no. 2 (Winter 1999): 133-144.

"Milton and the 'Intelligible Flame': 'Sweet Converse' in the Poetry and Prose," Hannah Disinger Demaray, LIII, no. 1 (Fall 2000): 23-42.

MILTON, JOHN. James S. Baumlín, "The Aristotelian Ethic of Milton's *Paradise Regained*," XLVII, no. 1 (Fall 1994): 41-58.

Hannah Disinger Demaray, "Milton and the 'Intelligible Flame': 'Sweet Converse' in the Poetry and Prose," LIII, no. 1 (Fall 2000): 23-42.

Russell M. Hillier, "The Patience to Prevent that Murmur: the Theodicy of John Milton's Nineteenth Sonnet," LIX, no. 4 (Summer 2007): 247-276.

James Rovira, "Gathering the Scattered Body of Milton's *Areopagitica*," LVII, no. 2 (Winter 2005): 87-102.

John S. Tanner, "The Psychology of Temptation in *Perelandra* and *Paradise Lost*: What Lewis Learned from Milton," LII, no. 2 (Winter 2000): 131-142.

Milward, Peter J., S.J., "Exclamations in Hopkins's Poetry," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 111-118.

"The Mind of Man in *Hamlet*," Eric P. Levy, LIV, no. 4 (Summer 2002): 219-234.

"'The Minister's Black Veil' and Hawthorne's Ethical Refusal of Reciprocity: A Levinasian Parable," N. S. Boone, LVII, no. 3 (Spring 2005): 165-176.

MISS LONELYHEARTS. Janet St. Clair, "Timid Defender of Faith: The Prophetic Vision of *Miss Lonelyhearts*," XLVI, no. 3 (Spring 1994): 147-162.

## RENASCENCE

- "Misthinking the King: The Theatrics of Christian Rule in *Henry VI, Part 3*," Thomas J. Moretti, LX, no. 4 (Summer 2008): 275-294.
- "The Mixed Blessings of the Imagination in Johnson's *Sermons*," Thomas G. Kass, C.S.V., XLVII, no. 2 (Winter 1995): 89-102.
- "Moments of Grace in James Wilcox's *Modern Baptists*," Charles Pastoor, LVIII, no. 3 (Spring 2006): 211-220.
- Mooneyham, Laura, "The Triple Conversions of *Brideshead Revisited*," XLV, no. 4 (Summer 1993): 225-236.
- MOORE, BRIAN. J. C. Whitehouse, "Grammars of Assent and Dissent in Graham Greene and Brian Moore," XLII, no. 3 (Spring 1990): 157-172.
- Moores, D. J., "Wedded in Natural Matrimony: Cosmic Love in Wordsworth and Whitman," LVI, no. 3 (Spring 2004): 161-179.
- "The Moral Argument of Elizabeth Bowen's Ghost Stories," John Coates, LII, no. 4 (Summer 2000): 293-310.
- "Moral Choice In Elizabeth Bowen's *To The North*," John Coates, XLIII, no. 4 (Summer 1991): 241-268.
- "The Moral Imagination: Biblical Imperatives, Narrative and Hermeneutics in *Pride and Prejudice*," Alison Searle, LIX, no. 1 (Fall 2006): 17-32.
- MORE, THOMAS. Gerard Wegemer, "*The City of God* in Thomas More's *Utopia*," XLIV, no. 2 (Winter 1992): 115-136.
- Moretti, Thomas J., "Misthinking the King: The Theatrics of Christian Rule in *Henry VI, Part 3*," LX, no. 4 (Summer 2008): 275-294.
- Morgan, Winifred, "'Bartleby' and the Failure of Conventional Virtue," XLV, no. 4 (Summer 1993): 257-271.
- Morrow, Jeffery L., "J. R. R. Tolkien and C. S. Lewis in Light of Hans Urs von Balthasar," LVI, no. 3 (Spring 2004): 181-196.
- Mota, Miguel, "The Construction of the Christian Community in Charles Dickens's *Bleak House*," XLVI, no. 3 (Spring 1994): 187-198.
- "The Movement to Selfhood: Will Barrett's Second Coming," L. Jerome Taylor, Jr., XLIV, no. 3 (Spring 1992): 163-174.
- MOVIEGOER, THE. Terrye Newkirk, "*Via Negativa* and the Little Way: The Hidden God of *The Moviegoer*," XLIV, no. 3 (Spring 1992): 183-202.
- Muntaner, Dom Josep Massot i, "Bernanós and Majorca (1934-1937)," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 29-42.

## RENAISSANCE

- "The Museum Scene in Walker Percy's *The Last Gentleman*," David Hugh Werning, XLIV, no. 3 (Spring 1992): 203-215.
- "Music, Silence, and the Spirituality of Willa Cather," Richard Giannone, LVII, no. 2, (Winter 2005): 123-149.
- "Musing on Nature: The Mysteries of Contemplation and the Sources of Myth in Denise Levertov's Poetry," José Rodríguez Herrera, L, nos. 1-2 (Fall 1997 / Winter 1998): 109-122.
- "Mystery, Myth, and Presence: Concord and Conflict in the Correspondence of Denise Levertov and Robert Duncan," Ed Block, Jr., LVIII, no. 1 (Fall 2005): 63-89.
- "The Mysticism of the Everyday," Anna Sobolewska, XLVIII, no. 3 (Spring 1996): 225-241.
- "Mythicization in the Polish Rural Novel," Bogumila Kaniewska, XLVII, nos. 3-4 (Spring / Summer 1995): 183-206.

## N

- "The Need of Some Imperishable Bliss: John Updike's *Toward the End of Time*," John G. Parks, LVII, no. 2 (Winter 2005): 151-157.
- NESBIT, EDITH. Mervyn Nicholson, "C. S. Lewis and the Scholarship of Imagination in E. Nesbit and Rider Haggard," LI, no. 1 (Fall 1998): 41-62.
- "New Light on Shakespeare's Catholicism: Prospero's Epilogue in *The Tempest*," David N. Beauregard, IL, no. 3, (Spring 1997): 159-174.
- "New(-)Man as Old Man in *The Dream of Gerontius*," David Goslee, LII, no. 4 (Summer 2000): 275-292.
- Newkirk, Terrye, "Via Negativa and the Little Way: The Hidden God of *The Moviegoer*," XLIV, no. 3 (Spring 1992): 183-202.
- "Newman and Christian Humanism," James Reidy, XLIV, no. 4 (Summer 1992): 249-264.
- NEWMAN, JOHN HENRY CARDINAL. Ed Block, Jr., "Venture and Response: The Dialogic Strategy of John Henry Newman's *Loss and Gain*," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 45-60.
- Alan J. Crowley, "The Performance of the *Grammar*: Reading and Writing Newman's Narrative of Assent," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 137-158.
- David J. Delaura, "'O Unforgotten Voice': The Memory of Newman in the Nineteenth Century," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 81-104.

## RENAISSANCE

David Goslee, "New(-)Man as Old Man in *The Dream of Gerontius*," LII, no. 4 (Summer 2000): 275-292.

Chene Heady, "A Wild Beast Caught by Dr. Wiseman: the Rhetorical Problem of Cardinal Wiseman in Cardinal Newman's Autobiographies," LIX, no. 4 (Summer 2007): 275-294.

Walter Jost, "What Newman Knew: A Walk on the Postmodernist Side," IL, no. 4 (Summer 1997): 241-260.

Fr. Ian Ker, "Newman's Conversion to the Catholic Church: Another Perspective," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 17-28.

Fr. Marvin O'Connell, "The Beginning of the End, The End of the Beginning: Newman and Tract XC," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 3-16.

James Reidy, "Newman and Christian Humanism," XLIV, no. 4 (Summer 1992): 249-264.

John Stasny and Byron Nelson, "From Dream to Drama: *The Dream of Gerontius* By John Henry Newman and Edward Elgar," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 121-136.

G. B. Tennyson, "Removing the Veil: Newman as a Literary Artist," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 29-44.

Joseph J. Walsh, "Newman's Idea of a Classical University," LVI, no. 1 (Fall 2003): 21-42.

Bernadette Waterman Ward, "Newman's *Grammar of Assent* and the Poetry of Gerard Manley Hopkins," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 105-120.

Bernadette Waterman Ward, "The Kindly Light of Newman's Poetry," LVI, no. 2 (Winter 2004): 87-108.

Malcolm Woodfield, "Knowing Without Telling: Newman and the Resistance to Narrative," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 61-80.

"Newman's Conversion to the Catholic Church: Another Perspective," Fr. Ian Ker, XLIII, nos. 1-2 (Fall 1990 / Winter 1992): 17-28.

"Newman's *Grammar of Assent* and the Poetry of Gerard Manley Hopkins," Bernadette Waterman Ward, XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 105-120.

"Newman's Idea of a Classical University," Joseph J. Walsh, LVI, no. 1 (Fall 2003): 21-41.

Nicholson, Mervyn, "C. S. Lewis and the Scholarship of Imagination in E. Nesbit and Rider Haggard," LI, no. 1 (Fall 1998): 41-62.

## RENASCENCE

- NIGHTWOOD. Jeanne Campbell Reesman, "'That Savage Path': *Nightwood* and *The Divine Comedy*," XLIV, no. 2 (Winter 1992): 137-158.
- Nixon, Jude V., "Gerard Manley Hopkins and Henry Parry Liddon: An Unacknowledged Influence," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 87-110.
- Nixon, Jude V., "Portrait of Friendship: The Unpublished Letters of the Hopkins Family to Robert Bridges," XLIV, no. 4 (Summer 1992): 265-302.
- Nixon, Jude V., "'[A] Virginal Tongue Told': Hopkins's *The Wreck of the Deutschland* and Muriel Spark's *The Girls of Slender Means*," LVII, no. 4 (Summer 2005): 299-322.
- "'Not behind but within': *Sacramentum et res*," Stephen Schloesser, LVIII, no. 1 (Fall 2005): 17-39.
- "The Novelist's Critique of the Clergy," William Bush, XLI, nos. 1-2 (Fall 1988/Winter 1989): 107-119.
- Nycz, Ryszard, "'A Closed Sliver of the World': On the Writing of Gustaw Herling-Grudzinski," XLVII, nos. 3-4 (Spring / Summer 1995): 219-227.

## O

- "'O Unforgotten Voice,' The Memory of Newman in the Nineteenth Century," David J. Delaura, XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 81-104.
- "The Obscurity of Modern Poetry (II): An Essay on Intimate Realism," Gerald L. Bruns, LIII, no. 3 (Spring 2001): 173-190.
- O'Connell, Marvin, Rev., "The Beginning of the End, The End of the Beginning: Newman and Tract XC," XLIII, nos. 1-2 (Fall 1990 / Winter 1992): 3-16.
- O'CONNOR, FLANNERY. Denise T. Askin, "Anagogical Vision and Comedic Form in Flannery O'Connor: The Reasonable Use of the Unreasonable," LVII, no. 1 (Fall 2004): 47-62.
- John Desmond, "Flannery O'Connor's Misfit and The Mystery of Evil," LVI, no. 2 (Winter 2004): 129-137.
- Matthew Fike, "The Timothy Allusion in 'A Good Man is Hard to Find,'" LII, no. 4 (Summer 2000): 311-321.
- Farrell O'Gorman, "The Angelic Artist in the Fiction of Flannery O'Connor and Walker Percy," LIII, no. 1 (Fall 2000): 61-79.
- Harbour Winn, "Everything That Rises Must Converge: O'Connor's Seven-Story Cycle," XLII, no. 4 (Summer 1990): 187-212.
- Ralph C. Wood, "'God May Strike You Thisaway': Flannery O'Connor and Simone Weil on Affliction and Joy," LIX, no. 3 (Spring 2007): 179-194.



## RENASCENCE

- Virginia Wray, "The Importance of Home to the Fiction of Flannery O'Connor," XLVII, no. 2 (Winter 1995): 103-116.
- O'Dwyer, Michael, "Toward a Positive Eschatology: A Study of the Beginning and Ending of Julien Green's *Chaque Homme Dans sa Nuit*," IL, no. 2 (Winter 1997): 111-120.
- O'Gorman, Farrell, "The Angelic Artist in the Fiction of Flannery O'Connor and Walker Percy," LIII, no. 1 (Fall 2000): 61-79.
- Oehlschlaeger, Fritz, "Taking John Woolman's Christianity Seriously," XLVIII, no. 3 (Spring 1996): 191-208.
- "Old Impulses, New Expressions: Duality and Unity in the Poetry of Denise Levertov," Anne Colclough Little, L, nos. 1-2 (Fall 1997 / Winter 1998): 33-48.
- "'Old Western Man' for Our Times," Stephen Logan, LI, no. 1 (Fall 1998): 63-86.
- "On Being French and Catholic (1938-1945)," Hubert Sarrazin, XLI, nos. 1-2 (Fall 1988 / Winter 1989): 69-80.
- "On Reading Chesterton's *Chaucer*," John McCabe, IL, no. 1 (Fall 1996): 79-87.
- "'On the Creation': San Juan de la Cruz and Romances 3-6," Elizabeth Teresa Howe, LIX, no. 1 (Fall 2006): 3-15.
- "On the Polity of Experience: Towards a Hermeneutics of Attentiveness," Nicholas Davey, LVI, no. 4 (Summer 2004): 217-234.
- "On What We Have in Common: The Universality of Philosophical Hermeneutics," Kathleen Wright, LVI, no. 4 (Summer 2004): 235-255.
- "One Definite Mozart," Samuel Hazo, XLV, nos. 1-2 (Fall 1992 / Winter 1993): 81-96.
- ONG, WALTER. Thomas J. Farrell, "Walter Ong's Thought as Framework and Orientation for Cultural Studies in the Humanities," LV, no. 4 (Summer 2003): 339-354.
- ORTHODOXY. Ed Block, Jr., "G. K. Chesterton's *Orthodoxy* as Intellectual Autobiography," IL, no. 1 (Fall 1996): 41-56.
- Oser, Lee, "Almost a Golden Word: Sidney, Spenser, and Puritan Conflict in Bradstreet's 'Contemplations,'" LII, no. 3 (Spring 2000): 187-202.
- "The Other Missing Link: Owen Barfield and the Scientific Imagination," Howard W. Fulweiler, XLVI, no. 1 (Fall 1993): 39-54.
- Overaker, Lewis J., "Manifestations of the Holy Ghost in Flaubert's *Un Coeur Simple*," LIII, no. 2 (Winter 2001): 119-148.
- "Owen Barfield's *Poetic Diction*," T. A. Hipolito, XLVI, no. 1 (Fall 1993): 3-38.

## RENAISSANCE

### P

- Parks, John G., "The Need of Some Imperishable Bliss: John Updike's *Toward the End of Time*," LVII, no. 2 (Winter 2005): 151-157.
- "Passion, Penance and the Pastoral: Crucifixion Motifs in Some Spanish Golden Age Poems," Elizabeth Teresa Howe, LIV, no. 3 (Spring 2002): 151-162.
- Pastoor, Charles, "Moments of Grace in James Wilcox's *Modern Baptists*," LVIII, no. 3 (Spring 2006): 211-220.
- Pastoor, Charles, "The Subversion of Prodigal Son Comedy in *The Merchant of Venice*," LIII, no. 1 (Fall 2000): 3-22.
- "The Patience to Prevent that Murmur: the Theodicy of John Milton's Nineteenth Sonnet," Russell M. Hillier, LIX, no. 4 (Summer 2007): 247-274.
- Patterson, David, "The Religious Aspect of Bakhtin's Aesthetics," XLVI, no. 1 (Fall 1993): 55-70.
- Payne, Marjory, "Richard Wilbur's Religious Vision In His Later Poems," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 65-80.
- Peckham, Robert W., "Rhetoric and the Supernatural in the Novels of Charles Williams," XLV, no. 4 (Summer 1993): 237-246.
- PERCY, WALKER. Joseph Bizup, "Hopkins' Influence on Percy's *Love in the Ruins*," XLVI, no. 4 (Summer 1994): 247-260.
- John E. Desmond, "Walker Percy's Triad: Science, Literature, and Religion," XLVII, no. 1 (Fall 1994): 3-10.
- John F. Desmond, "Resurrecting the Body: Walker Percy and the Sensuous-Erotic Spirit," LVIII, no. 3 (Spring 2006): 195-210.
- John F. Desmond, "Walker Percy and the Little Way," XLIII, no. 4 (Summer 1991): 283-291.
- John F. Desmond, "Walker Percy's Eucharistic Vision," LII, no. 3 (Spring 2000): 219-232.
- Mary Grabar, "Percy's Despairing Female in the 'Unmoved Mover,'" LIV, no. 2 (Winter 2002): 119-136.
- Lewis Lawson, "Tom Moore's 'Nobel Prize Complex,'" XLIV, no. 3 (Spring 1992): 175-182.
- Peter Lecouras, "Satire, Social Practice, and the Self in Percy's *Lancelot*," LIV, no. 1 (Fall 2001): 67-82.

## RENASCENCE

- Richard T. Martin, "Language Specificity as Pattern of Redemption in *The Thanatos Syndrome*," XLVIII, no. 3 (Spring 1996): 209-224.
- Terrye Newkirk, "Via Negativa and the Little Way: The Hidden God of *The Moviegoer*," XLIV, no. 3 (Spring 1992): 183-202.
- Farrell O'Gorman, "The Angelic Artist in the Fiction of Flannery O'Connor and Walker Percy," LIII, no. 1 (Fall 2000): 61-79.
- Allen Pridgen, "The Brownian Leaves: Sacramental Presence in Walker Percy's *The Last Gentleman*," XLVIII, no. 4 (Summer 1996): 297-308.
- L. Jerome Taylor, Jr., "The Movement to Selfhood: Will Barrett's Second Coming," XLIV, no. 3 (Spring 1992): 163-174.
- Rev. David Hugh Werning, "The Creeper Scene in Walker Percy's *The Second Coming*," LIV, no. 4 (Summer 2002): 247-258.
- Rev. David Hugh Werning, "The Museum Scene in Walker Percy's *The Last Gentleman*," XLIV, no. 3 (Spring 1992): 203-215.
- Karl-Heinz Westarp, "Message to the Lost Self: Percy's Analysis of the Human Situation," XLIV, no. 3 (Spring 1992): 216-224.
- Franklin Arthur Wilson, "Walker Percy's Bible Notes and His Fiction: Gracious Obscenity," LIX, no. 3 (Spring 2007): 195-210.
- Jon M. Young, "Walker Percy on the Cartesian Ideal of Knowing," XLII, no. 3 (Spring 1990): 123-140.
- "Percy's Despairing Female in the 'Unmoved Mover,'" Mary Grabar, LIV, no. 2 (Winter 2002): 119-136.
- "The Performance of the *Grammar*: Reading and Writing Newman's Narrative of Assent," Alan J. Crowley, XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 137-158.
- Phillips, Catherine, "The Effects of Incompleteness in Three Hopkins Poems," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 21-34.
- PILGRIM'S REGRESS, THE. Andrew Wheat, "The Road Before Him: Allegory, Reason, and Romanticism in C. S. Lewis' *The Pilgrim's Regress*," LI, no. 1 (Fall 1998): 21-40.
- PINKERTON, HELEN. John Baxter, "The Entrance to a World: Helen Pinkerton's 'Bright Fictions,'" LIX, no. 3 (Spring 2007): 159-178.
- "Pip's Spiritual Exercise: The Meditative Mode in Dickens' *Great Expectations*," James P. Crowley, XLVI, no. 2 (Winter 1994): 133-143.
- "The Plasticity of the Merely Human: Secular Perfection and the Limits of Aesthetics in Waugh's *Love Among the Ruins*," Damon Marcel DeCoste, LX, no. 1 (Fall 2007): 33-52.

## RENAISSANCE

- Plut, Joseph, "Conversation with Jon Hassler: *Grand Opening*," LVII, no. 3 (Spring 2005): 219-236.
- Plut, Joseph, "Conversation with Jon Hassler: *North of Hope*," LV, no. 2 (Winter 2003): 145-162.
- Poburko, Nicholas, "Poetry, Past and Present: F. T. Prince's *Walks in Rome*," LI, no. 2 (Winter 1999): 145-163.
- Poburko, Nicholas, "Transitional Passages: The Metaphysical Art of E. M. Forster," LIV, no. 1 (Fall 2001): 23-46.
- "Poetry, Past and Present: F. T. Prince's *Walks in Rome*," Nicholas Poburko, LI, no. 2 (Winter 1999): 145-163.
- Polet, Jeff, "A Blackened Sea: Religion and Crisis in the Work of Pär Lagerkvist," LIV, no. 1 (Fall 2001): 47-66.
- POPE, ALEXANDER. Mary Elizabeth Hotz, "Precious to Grace: Necessary Desolation in Pope's *Eloisa to Abelard*," LIII, no. 3 (Spring 2001): 207-226.
- PORTER, KATHERINE ANNE. Worth T. Harder, "Granny and Ivan: Katherine Anne Porter's Mirror for Tolstoy," XLII, no. 3 (Spring 1990): 149-156.
- "Portrait of a Friendship: The Unpublished Letters of the Hopkins Family to Robert Bridges," Jude V. Nixon, XLIV, no. 4 (Summer 1992): 265-302.
- Potworowski, Christophe, "An Exploration of the Notion of Objectivity in Hans Urs von Balthasar," XLVIII, no. 2 (Winter 1996): 137-152.
- Powell, Matthew T., "'From an Urn Already Crumbled to Dust': Kafka's use of Parable and the Midrashic Mashal," LVIII, no. 4 (Summer 2006): 269-287.
- POWER AND THE GLORY, THE. Elliott Malamet, "The Uses of Delay in *The Power and the Glory*," XLVI, no. 4 (Summer 1994): 211-224.
- POWERS, JESSICA. Mary Warner, "Who Speaks for Winter? Jessica Powers: Poet and Mystic," LIV, no. 4 (Summer 2002): 235-246.
- "Precious to Grace: Necessary Desolation in Pope's *Eloisa to Abelard*," Mary Elizabeth Hotz, LIII, no. 3 (Spring 2001): 207-226.
- "Presence and Transparency: A Reading of Levertov's *Sands of the Well*," Edward Zlotkowski, L, nos. 1-2 (Fall 1997 / Winter 1998): 135-152.
- "Presence, Silence, and the Holy in Denise Levertov's Poems," James Dougherty, LVIII, no. 4 (Summer 2006): 305-326.
- PRICE, REYNOLDS. Gary M. Ciuba, "Price's *Love and Work*: Discovering the 'Perfect Story,'" XLIV, no. 1 (Fall 1991): 45-60.

## RENASCENCE

"Price's *Love and Work*: Discovering the 'Perfect Story,'" Gary M. Ciuba, XLIV, no. 1 (Fall 1991): 45-60.

PRIDE AND PREJUDICE. Marian E. Crowe, "G. K. Chesterton and the Orthodox Romance of *Pride and Prejudice*," IL, no. 3 (Spring 1997): 209-221.

Alison Searle, "The Moral Imagination: Biblical Imperatives, Narrative and Hermeneutics in *Pride and Prejudice*," LIX, no. 1 (Fall 2006): 17-32.

Pridgen, Allen, "The Brownian Leaves: Sacramental Presence in Walker Percy's *The Last Gentleman*," XLVIII, no. 4 (Summer 1996): 297-308.

Priest, Dale G., "Katherina's Conversion in *The Taming of the Shrew*: A Theological Heuristic," XLVII, no. 1 (Fall 1994): 31-40.

PRINCE, FRANK TEMPLETON. Nicholas Poburko, "Poetry, Past and Present: F. T. Prince's *Walks in Rome*," LI, no. 2 (Winter 1999): 145-163.

"A Problem of Morality: Sacramentalism in the Early Novels of Charles Williams," Scott McLaren, LVI, no. 2 (Winter 2004): 109-127.

"The Problematic Relation Between Reason and Emotion in *Hamlet*," Eric Levy, LIII, no. 2 (Winter 2001): 83-96.

"The Prodigal Son Parable and Maclean's *A River Runs Through It*," Patrick Dooley, LVIII, no. 2 (Winter 2006): 165-175.

"Proteus Surrenders: The Life and Death of Death-and-Rebirth," John Harris, IL, no. 2 (Winter 1997): 111-120.

"The Psychology of Temptation in *Perelandra* and *Paradise Lost*: What Lewis Learned from Milton," John S. Tanner, LII, no. 2 (Winter 2000): 131-142.

"A Pulpit of Envy: Girardian Elements in Emerson's Last 'Supper,'" Martin Kevorkian, LII, no. 1 (Fall 1999): 89-104.

PYM, BARBARA. Judy B. McInnis, "Communal Rites: Tea, Wine and Milton in Barbara Pym's Novels," XLVIII, no. 4 (Summer 1996): 279-296.

Jill Rubenstein, "Comedy and Consolation in the Novels of Barbara Pym," XLII, no. 3 (Spring 1990): 173-183.

## Q

"Quantitative Judgments and Individual Salvation in Evelyn Waugh's *Sword of Honour*," John Howard Wilson, LX, No. 4 (Summer 2008): 325-339.

## RENASCENCE

### R

- "'R. S. Thomas and the Dark Night of the Soul': Song, Suffering, and Silence in a Life of Faith," Daven M. Kari, LX, no. 2 (Winter 2008): 103-116.
- "R. S. Thomas's Poems about Paintings," Robert Rehder, LX, no. 2 (Winter 2008): 83-102.
- Ratajczakowa, Dobrochna, "The Light of the Soul and the Lamps of Reason," XLVII, nos. 3-4 (Spring / Summer 1995): 167-182.
- Raubicheck, Walter, "Jacques Maritain, T. S. Eliot and the Romantics," XLVI, no. 1 (Fall 1993): 71-79.
- "Reader-Centered Criticism and Bibliotherapy: Hopkins and Selving," Jerome Bump, S.J., XLII, nos. 1-2 (Fall 1989 / Winter 1990): 65-86.
- "Reading the 'Religious' Language of Samuel Johnson's *Sermons*," Thomas G. Kass, LI, no. 4 (Summer 1999): 241-252.
- "Reassessing Robert Lowell's Catholic Poetry," Ross Labrie, XLVII, no. 2 (Winter 1995): 117-133.
- Reed, Teresa I., "Aspects of Marcel's Essays," LV, no. 3 (Spring 2003): 211-228.
- Reesman, Jeanne Campbell, "'That Savage Path': *Nightwood* and *The Divine Comedy*," XLIV, no. 2 (Winter 1992): 137-158.
- Rehder, Robert, "R. S. Thomas's Poems about Paintings," LX, no. 2 (Winter 2008): 83-102.
- Reidy, James, "Newman and Christian Humanism," XLIV, no. 4 (Summer 1992): 249-264.
- "The Rejection of Beauty in Waugh's *Brideshead Revisited*," Laura White, LVIII, no. 3 (Spring 2006): 181-194.
- "Religion and Fly Fishing: Taking Norman Maclean Seriously," Theodore Weinberger, IL, no. 4 (Summer 1997): 281-289.
- "A Religion of Solidarity: *Looking Backward* as a Rational Utopia," Mark Ferrara, LIX, no. 2 (Winter 2007): 83-91.
- "The Religious Aspect of Bakhtin's Aesthetics," David Patterson, XLVI, no. 1 (Fall 1993): 55-70.
- "Removing the Veil: Newman as a Literary Artist," G. B. Tennyson, XLIII, nos. 1-2 (Fall 1990 / Winter 1992): 29-44.

## RENASCENCE

- "'Renouncing Chance': Salvation and the Sacred in Brian Friel's *Faith Healer*," Margaret M. Strain, LVII, no. 1 (Fall 2004): 63-83.
- "Resurrecting the Body: Walker Percy and the Sensuous-Erotic Spirit," John F. Desmond, LVIII, no. 3 (Spring 2006): 195-210.
- "Rhetoric and the Supernatural in the Novels of Charles Williams," Robert W. Peckham, XLV, no. 4 (Summer 1993): 237-246.
- "*Rhetorica Religii*," James Como, LI, no. 1 (Fall 1998): 3-20.
- "Richard Wilbur: The Poetry of Real Presences," Gary M. Ciuba, XLV, nos. 1-2 (Fall 1992 / Winter 1993): 49-64.
- "Richard Wilbur's Poetry of Love," John Gatta, XLV, nos. 1-2 (Fall 1992 / Winter 1993): 3-16.
- "Richard Wilbur's Religious Vision In His Later Poems," Marjory Payne, XLV, nos. 1-2 (Fall 1992 / Winter 1993): 65-80.
- Richmond, Colleen D., "Hrotsvit's *Sapientia*: Rhetorical Power and Women of Wisdom," LV, no. 2 (Winter 2003): 133-144.
- Ritchie, Daniel E., "Robinson Crusoe as Narrative Theologian," IL, no. 2 (Winter 1997): 95-110.
- The Road Before Him: Allegory, Reason, and Romanticism in C.S. Lewis' *The Pilgrim's Regress*," Andrew Wheat, LI, no. 1 (Fall 1998): 21-40.
- Roberts, John R., "'Me thoughts I heard one calling, *Child!*': Herbert's 'The Collar'," XLV, no. 3 (Spring 1993): 197-204.
- Robichaud, Paul, "The Undoing of All Things: Malorian Language and Allusion in David Jones' *In Parenthesis*," LIII, no. 2 (Winter 2001): 149-165.
- "Robinson Crusoe as Narrative Theologian," Daniel E. Ritchie, IL, no. 2 (Winter 1997): 95-110.
- ROBINSON CRUSOE. Daniel E. Ritchie, "Robinson Crusoe as Narrative Theologian," IL, no. 2 (Winter 1997): 95-110.
- Rogers, Peter S. S.J., "Flaubert's 'Mystery Play': A Day in the Life of Madame Bovary," LVII, no. 2 (Winter 2005): 103-122.
- ROMANTIC MESSIANISM. Jacek Lyszczyzna, "Maurycy Goslawski's Lyric Poetry of the Insurrection of 1830-1831," XLVII, nos. 3-4 (Spring / Summer 1995): 153-166.
- "Rorty, Girard and the Novel," Andrew J. McKenna, LV, no. 4 (Summer 2003): 293-314.
- RORTY, RICHARD. Andrew J. McKenna, "Rorty, Girard, and the Novel," LV, no. 4 (Summer 2003): 293-314.

## RENAISSANCE

- ROSSETTI, CHRISTINA. Joel Westerholm, "In Defense of Verses: The Aesthetic and Reputation of Christina Rossetti's Late Poetry," LI, no. 3 (Spring 1999): 191-204.
- ROSTAND, EDMUND. Ann Bugliani, "Man Shall Not Live by Bread Alone: The Biblical Subtext in *Cyrano de Bergerac*," LVI, no. 1 (Fall 2003): 55-62.
- Rovira, James, "Gathering the Scattered Body of Milton's *Areopagitica*," LVII, no. 2 (Winter 2005): 87-102.
- ROWLING, J. K. Dan McVeigh, "Is Harry Potter Christian?" LIV, no. 3 (Spring 2002): 197-214.
- "Royal and Ecclesiastical Rivalries in Bede's *History*," George Hardin Brown, LII, no. 1 (Fall 1999): 19-34.
- ROYCE, JOSIAH. Patrick K. Dooley, "Work, Friendship and Community: Norman Maclean's *A River Runs Through It* and Other Stories and Josiah Royce's *The Philosophy of Loyalty*," LIII, no. 4 (Summer 2001): 287-302.
- Rubenstein, Jill, "Comedy and Consolation in the Novels of Barbara Pym," XLII, no. 3 (Spring 1990): 173-183.
- Russell, Henry W., "*Astrophil and Stella*: Hell in a Very Small Place," XLIV, no. 2 (Winter 1992): 105-114.
- Russell, Richard Rankin, "The Dramatic Conversion of Nicholas Barker in Barry Unsworth's *Morality Play*," LVIII, no. 3 (Spring 2006): 221-239.
- Russello, Gerald, R., "A Different Discipline: The American Catholic Novel," LI, no. 3 (Spring 1999): 205-215.
- RUSSIAN AUTOBIOGRAPHIES. David J. Leigh, S.J., "Hope, Resistance, and Poetry in Two Russian Autobiographies," LVI, no. 3 (Spring 2004): 197-207.

## S

- "The Sacred in the Axiological Reckonings of Leopold Tyrmand," Barbara Zielinska, XLVII, nos. 3-4 (Spring / Summer 1995): 207-218.
- "Sacred Violence in Marvell's 'Horatian Ode,'" Thad Bower, LII, no. 1 (Fall 1999): 75-88.
- SACRUM IN POLISH LITERATURE. Halina Filipowicz, "Sacrum in Polish Literature: A Poetics of Presence and Absence," XLVII, nos. 3-4 (Spring / Summer 1995): 141-152.
- Bogumila Kaniewska, "Mythicization in the Polish Rural Novel," XLVII, nos. 3-4 (Spring / Summer 1995): 183-206.



## RENAISSANCE

- Jacek Lyszczyzna, "Maurycy Goslawski's Lyric Poetry of the Insurrection of 1830-1831," XLVII, nos. 3-4 (Spring / Summer 1995): 153-166.
- Ryszard Nycz, "'A Closed Sliver of the World': On the Writing of Gustaw Herling-Grudziński," XLVII, nos. 3-4 (Spring / Summer 1995): 219-227.
- Dobrochna Ratajczakowa, "The Light of the Soul and the Lamps of Reason," XLVII, nos. 3-4 (Spring / Summer 1995): 167-182.
- Malgorzata Sugiera, "Witold Gombrowicz's World Without God," XLVII, nos. 3-4 (Spring / Summer 1995): 229-241.
- Barbara Zielinska, "The Sacred in the Axiological Reckonings of Leopold Tyrmand," XLVII, nos. 3-4 (Spring / Summer 1995): 207-218.
- "Sacrum in Polish Literature: A Poetics of Presence and Absence," Halina Filipowicz, XLVII, nos. 3-4 (Spring / Summer 1995): 141-152.
- SAN JUAN DE LA CRUZ. Elizabeth Teresea Howe, "'On the Creation': San Juan de la Cruz and Romances 3-6," LIX, no. 1 (Fall 2006): 3-16.
- Sarrazin, Hubert, "On Being French and Catholic (1938-1945)," XLI, nos. 1-2 (Fall 1988 / Winter 1989): 69-80.
- SASSOON, SIEGRIED. Veronica Melnyk, "'But I was dead': Sassoon and Graves on Life After Death," LX, no. 1 (Fall 2007): 17-32.
- "Satire, Social Practice, and the Self in Percy's *Lancelot*," Peter Lecouras, LIV, no. 1 (Fall 2001): 67-82.
- SCARLET LETTER, THE. Nancy Tenfelde Clasby, "Being True: *Logos* in *The Scarlet Letter*," XLV, no. 4 (Summer 1993): 247-256.
- Schloesser, Stephen, "'Not behind but within': Sacramentum et res," LVIII, no. 1 (Fall 2005): 17-39.
- Schwartz, Adam, "From Granite to Grass: Graham Greene, Travel and the Primitive," LV, no. 1 (Fall 2002): 25-46.
- Schwartz, Adam, "G. K. C.'s Methodical Madness: Sanity and Social Control in *Chester-ton*," IL, no. 1 (Fall 1996): 23-40.
- Schwartz, Joseph, "Chester-ton on the Idea of Christian Tragedy," LIII, no. 3 (Spring 2001): 227-238.
- Schwartz, Joseph, "The Concept of Historical Form in the Poetry of Richard Wilbur," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 35-48.
- Schwartz, Joseph, "T. S. Eliot's Idea of the Christian Poet," XLIII, no. 3 (Spring 1991): 215-227.

## RENASCENCE

- Schwartz, Joseph, "The Theology of History in *The Everlasting Man*," IL, no. 1 (Fall 1996): 57-66.
- "Scobie Reconsidered: A Casualty of Catholicism or Conscience," Lisa Crumley Bierman, LV, no. 1 (Fall 2002): 65-78.
- SCORSESE, MARTIN. Andrew J. Swensen, "The Anguish of God's Lonely Men: Dostoevsky's Underground Man and Scorsese's Travis Bickle," LIII, no. 4 (Summer 2001): 267-286.
- SCOTUS, JON DUNS. R. V. Young, "Hopkins, Scotus, and the Predication of Being," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 35-50.
- Searle, Alison, "The Moral Imagination: Biblical Imperatives, Narrative and Hermeneutics in *Pride and Prejudice*," LIX, no. 1 (Fall 2006): 17-32.
- "The Serious Comedy of *Twelfth Night*: Dark Didacticism in Illyria," Lisa Marciano, LVI, no. 1 (Fall 2003): 3-19.
- "Shakespeare and Santiago de Compostela," Grace Tiffany, LIV, no. 2 (Winter 2002): 87-108.
- SHAKESPEARE, WILLIAM. John Alvis, "Derivative Loves are Labor Lost," XLVIII, no. 4 (Summer 1996): 247-258.
- David N. Beauregard, "Human Malevolence and Providence in *King Lear*," LX, no. 3 (Spring 2008): 199-223.
- David N. Beauregard, "'Inspired Merit': Shakespeare's Theology of Grace in *All's Well That Ends Well*," LI, no. 4 (Summer 1999): 219-240.
- David N. Beauregard, "New Light on Shakespeare's Catholicism: Prospero's Epilogue in *The Tempest*," IL, no. 3 (Spring 1997): 159-174.
- Ellen M. Caldwell, "'Banish All the Wor(l)d': Falstaff's Iconoclastic Threat to Kingship in *I Henry IV*," LIX, no. 4 (Summer 2007): 219-246.
- Matthew Fike, "Dives and Lazarus in *The Henriad*," LV, no. 4 (Summer 2003): 279-292.
- Charles R. Forker, "Unstable Identity in Shakespeare's *Richard II*," LIV, no. 1 (Fall 2001): 3-22.
- Jane Freeman, "Life-Long Learning in Shakespeare's *All's Well That Ends Well*," LVI, no. 2 (Winter 2004): 67-86.
- Maurice Hunt, "Being Precise in *Measure for Measure*," LVIII, no. 4 (Summer 2006): 243-268.
- Seán Lawrence, "'Gods That We Adore': The Divine in *King Lear*," LVI, no. 3 (Spring 2004): 143-160.

## RENASCENCE

Eric P. Levy, "The Mind of Man in *Hamlet*," LIV, no. 4 (Summer 2002): 219-234.

Eric P. Levy, "The Problematic Relation Between Reason and Emotion in *Hamlet*," LIII, no. 2 (Winter 2001): 83-96.

Lisa Marciano, "The Serious Comedy of *Twelfth Night*: Dark Didacticism in Illyria," LVI, no. 1 (Fall 2003): 3-20.

Thomas J. Moretti, "Misthinking the King: The Theatrics of Christian Rule in *Henry VI, Part 3*," LX, no. 4 (Summer 2008): 275-294.

Charles Pastoor, "The Subversion of Prodigal Son Comedy in *The Merchant of Venice*," LIII, no. 1 (Fall 2000): 3-22.

Dale G. Priest, "Katherina's Conversion in *The Taming of the Shrew*: A Theological Heuristic," XLVII, no. 1 (Fall 1994): 31-40.

Phoebe S. Spinrad, "Dramatic 'Pity' and the Death of Lear," XLIII, no. 4 (Summer 1991): 231-240.

Grace Tiffany, "*Hamlet*, Reconciliation, and the Just State," LVIII, no. 2 (Winter 2006): 111-134.

Grace Tiffany, "Shakespeare and Santiago de Compostela," LIV, no. 2 (Winter 2002): 87-108.

Gerard Wegemer, "Henry VII on Trial: Confronting Malice and Conscience in Shakespeare's *All Is True*," LII, no. 2 (Winter 2000): 111-130.

SIDNEY, PHILIP. Lee Oser, "Almost a Golden World: Sidney, Spenser, and Puritan Conflict in Bradstreet's 'Contemplations,'" LII, no. 3 (Spring 2000): 187-202.

Henry W. Russell, "*Astrophil and Stella*: Hell in a Very Small Place," XLIV, no. 2 (Winter 1992): 105-114.

Slegers, Rosa, "*Les points sur les i*: Concrete and Philosophical Approaches to Commitment and Waiting in Gabriel Marcel's Work," LV, no. 3 (Spring 2003): 259-269.

SMART, CHRISTOPHER. Alan Jacobs, "Diagnosing Christopher's Case: Smart's Readers and the Authority of Pentecost," XLVI, no. 2 (Winter 1994): 83-104.

Sobolewska, Anna, "The Mysticism of the Everyday," XLVIII, no. 3 (Spring 1996): 225-241.

Sokolowski, David, "An Interview with Samuel Hazo," XLIII, no. 3 (Spring 1991): 163-194.

SOUTHWELL, ROBERT. Gary M. Bouchard, "The Curious Case of Robert Southwell, Gerard Hopkins and a Princely Spanish Hawk," LI, no. 3 (Spring 1999): 181-190.

SPARK, MURIEL. Gary M. Bouchard, "The Curious Case of Robert Southwell, Gerard Hopkins and a Princely Spanish Hawk," LI, no. 3 (Spring 1999): 181-190.

## RENASCENCE

- SPENSER, EDMUND. "Almost a Golden World: Sidney, Spenser, and Puritan Conflict in Bradstreet's 'Contemplations,'" LII, no. 3 (Spring 2000): 187-202.
- Spinrad, Phoebe S., "Dramatic 'Pity' and the Death of Lear," XLIII, no. 4 (Summer 1991): 231-240.
- "Spirit Astir in the World: Wendell Berry's Sacramental Poetry," Laird Christensen, LII, no. 2 (Winter 2000): 163-182.
- St. Clair, Janet, "Timid Defender of the Faith: The Prophetic Vision of *Miss Lonelyhearts*," XLVI, no. 3 (Spring 1994): 147-162.
- Stasny, John and, Nelson, Bryon, "From Dreams to Drama: *The Dream of Gerontius* By John Henry Newman and Edward Elgar," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 121-136.
- Stewart, Stanley, "Investigating Herbert Criticism," XLV, no. 3 (Spring 1993): 131-158.
- Stove, Judy, "Instruction with Amusement: Jane Austen's Women of Sense," LX, no. 1 (Fall 2007): 3-16.
- Strain, Margaret M., "'Renouncing Chance': Salvation and the Sacred in Brian Friel's *Faith Healer*," LVII, no. 1 (Fall 2004): 63-83.
- "Strata and Bedrock in David Jones' *Anathémata*," Andrew Campbell, XLVI, no. 2 (Winter 1994): 117-132.
- "Submission and Freedom: *Five for Sorrow, Ten for Joy*," Edmund Miller, LIV, no. 4 (Summer 2002): 259-268.
- "The Subversion of Prodigal Son Comedy in *The Merchant of Venice*," Charles Pastoor, LIII, no. 1 (Fall 2000): 3-22.
- Sugiera, Malgorzata, "Witold Gombrowicz's World Without God," XLVII, nos. 3-4 (Spring / Summer 1995): 229-241.
- SULIVAN, JEAN. Joseph Cunneen, "The Fugitive Joy of Jean Sullivan," LII, no. 3 (Spring 2000): 233-242.
- Sweetman, Brendan, "Marcel and Phenomenology: Can Literature Help Philosophy?" LV, no. 3 (Spring 2003): 179-192.
- Swensen, Andrew J., "The Anguish of God's Lonely Men: Dostoevsky's Underground Man and Scorsese's Travis Bickle," LIII, no. 4 (Summer 2001): 267-286.
- SWORD OF HONOUR. John Howard Wilson, "Quantitative Judgments and Individual Salvation in Evelyn Waugh's *Sword of Honour*," LX, No. 4 (Summer 2008): 325-339.
- Sykes, John D., Jr., "*Wit*, Pride, and the Resurrection: Margaret Edson's Play and John Donne's Poetry," LV, no. 2 (Winter 2003): 163-174.

## RENASCENCE

### T

- "T. S. Eliot's Idea of the Christian Poet," Joseph Schwartz, XLIII, no. 3 (Spring 1991): 215-227.
- Tackach, James, "The Biblical Foundation of James Baldwin's 'Sonny's Blues'," LIX, no. 2 (Winter 2007): 109-118.
- "Taking John Woolman's Christianity Seriously," Fritz Oehlschlaeger, XLVIII, no. 3 (Spring 1996): 191-208.
- "Talking to a Silent God: Donne's Holy Sonnets and the *Via Negativa*," Lawrence Beaston, LI, no. 2 (Winter 1999): 95-110.
- Tanner, John S., "The Psychology of Temptation in *Perelandra* and *Paradise Lost*: What Lewis Learned from Milton," LII, no. 2 (Winter 2000): 131-142.
- Taylor, L. Jerome, Jr., "The Movement to Selfhood: Will Barrett's Second Coming," XLIV, no. 3 (Spring 1992): 163-174.
- Taylor, Olivia Gatti, "Cultural Confessions: Penance and Penitence in Nathaniel Hawthorne's *The Scarlet Letter* and *The Marble Faun*," LVIII, no. 2 (Winter 2006): 135-152.
- "Teaching and / or Research: Gadamerian Reflections on a Pseudo-Dilemma," Joel Weinsheimer, LVI, no. 4 (Summer 2004): 275-285.
- Tebeaux, Elizabeth, "Memory, Reason, and the Quest for Certainty in the Sermons of John Donne," XLIII, no. 3 (Spring 1991): 195-214.
- TENNYSON, ALFRED LORD. Larry Brunner, "'I sit as God': Aestheticism and Repentance in Tennyson's 'The Palace of Art,'" LVI, no. 1 (Fall 2003): 43-54.
- Tennyson, G. B., "Removing the Veil: Newman as a Literary Artist," XLIII, nos. 1-2 (Fall 1990 / Winter 1992): 29-44.
- THANATOS SYNDROME, THE. Richard T. Martin, "Language Specificity as Pattern of Redemption in *The Thanatos Syndrome*," XLVIII, no. 3 (Spring 1996): 209-224.
- "Thank You, Fog: W. H. Auden as Presiding Genius," Jo-Anne Cappeluti, IL, no. 4 (Summer 1997): 261-280.
- "'That Savage Path': *Nightwood* and *The Divine Comedy*," Jeanne Campbell Reesman, XLIV, no. 2 (Winter 1992): 137-158.
- "The Theology of History in *The Everlasting Man*," Joseph Schwartz, IL, no. 1 (Fall 1996): 57-66.
- "'There were fathoms in her too': R. S. Thomas and Women," Fflur Dafydd, LX, no. 2 (Winter 2008): 117-130.

## RENASCENCE

Thomas, M. Wynn, "'The Fantastic Side of God': R. S. Thomas and Jorge Luis Borges," LX, no. 2 (Winter 2008): 177-193.

THOMAS, RONALD STUART. Tony Brown, "'Love's Depths': R. S. Thomas's Love Poems to His Wife," LX, no. 2 (Winter 2008): 131-160.

Fflur Dafydd, "'There were fathoms in her too': R. S. Thomas and Women," LX, no. 2 (Winter 2008): 117-130.

William V. Davis, "Biography of R. S. Thomas," LX, no. 2 (Winter 2008): 81-82.

William V. Davis, "'The Lame Feet of Salvation': A Reading of R. S. Thomas and Robinson Jeffers," LX, no. 2 (Winter 2008): 161-176.

Patrick Deane, "The Unmanageable Bone: Language in R. S. Thomas's Poetry, XLII, no. 4 (Summer 1990): 213-236.

Daven M. Kari, "'R. S. Thomas and the Dark Night of the Soul': Song, Suffering, and Silence in a Life of Faith," LX, no. 2 (Winter 2008): 103-116.

Robert Rehder, "R. S. Thomas's Poems about Paintings," LX, no. 2 (Winter 2008): 83-102.

M. Wynn Thomas, "'The Fantastic Side of God': R. S. Thomas and Jorge Luis Borges," LX, no. 2 (Winter 2008): 177-193.

"Three Dances: The Mystical Vision of Brian Friel in *Dancing at Lughnasa*," Laurie Brands Gagné, LIX, no. 2 (Winter 2007): 119-132.

Tiffany, Grace, "Shakespeare and Santiago de Compostela," LIV, no. 2 (Winter 2002): 87-108.

Tiffany, Grace, "*Hamlet*, Reconciliation, and the Just State," LVIII, no. 2 (Winter 2006): 111-133.

Tilley, Elizabeth S., "Language in Charles Williams's *All Hallows' Eve*," XLIV, no. 4 (Summer 1992): 303-319.

"Time and Eternity in *Troilus and Criseyde*," Thomas L. Martin, LI, no. 3 (Spring 1999): 167-180.

"Timid Defender of the Faith: The Prophetic Vision of *Miss Lonelyhearts*," Janet St. Clair, XLVI, no. 3 (Spring 1994): 147-162.

"The Timothy Allusion in 'A Good Man is Hard to Find,'" Matthew Fike, LII, no. 4 (Summer 2000): 311-321.

"'To Love the Strife': George Herbert's Struggle for His Poetry," Bruce A. Johnson, XLVI, no. 2 (Winter 1994): 105-116.

## RENAISSANCE

- "'To Meditate a Saving Strategy': Denise Levertov's Religious Poetry," Paul A. Lacey, L, nos. 1-2 (Fall 1997 / Winter 1998): 17-32.
- Tobin, Michael, "The Christian Core: '*Ejus divinitatis esse consorti*,'" XLI, nos. 1-2 (Fall 1988 / Winter 1989): 91-98.
- TOLKIEN, JOHN RONALD REUEL. Nancy Enright, "Tolkien's Females and the Defining of Power," LIX, no. 2 (Winter 2007): 93-108.
- Jeffrey L. Morrow, "J. R. R. Tolkien and C. S. Lewis in Light of Hans Urs von Balthasar," LVI, no. 3 (Spring 2004): 181-196.
- Thomas A. Wendorf, "Greene, Tolkien and the Mysterious Relations of Realism and Fantasy," LV, no. 2 (Fall 2002): 79-100.
- Ralph C. Wood, "Conflict and Convergence on Fundamental Matters in C. S. Lewis and J. R. R. Tolkien," LV, no. 4 (Summer 2003): 315-338.
- "Tolkien's Females and the Defining of Power," Nancy Enright, LIX, no. 2 (Winter 2007): 93-108.
- TOLSTOY, LEO. Worth T. Harder, "Granny and Ivan: Katherine Anne Porter's Mirror for Tolstoy," XLII, no. 3 (Spring 1990): 149-156.
- "Tom Moore's 'Nobel Prize Complex,'" Lewis Lawson, XLIV, no. 3 (Spring 1992): 175-182.
- "Toward a Positive Eschatology: A Study of the Beginning and Ending of Julien Green's *Chaque Homme Dans sa Nuit*," Michael O'Dwyer, IL, no. 2 (Winter 1997): 111-120.
- "Transcending the Triangle of Desire: Eros, Death, and the 'Fulfillment of Love' in *Middlemarch* and *Jane Eyre*," Katharine Bubel, LX, no. 4 (Summer 2008): 295-308.
- "Transformed Religion: Matthew Arnold and the Refining of Dissent," David A. Ward, LIII, no. 2 (Winter 2001): 97-118.
- "Transitional Passages: The Metaphysical Art of E. M. Forster," Nicholas Poburko, LIV, no. 1 (Fall 2001): 23-46.
- "A Tribute to Joseph Schwartz," Samuel Hazo, LV, no. 1 (Fall 2002): 4-6.
- "The Triple Conversions of *Brideshead Revisited*," Laura Mooneyham, XLV, no. 4 (Summer 1993): 225-236.
- TYRMAND, LEOPOLD. Barbara Zielinska, "The Sacred in the Axiological reckonings of Leopold Tyrmand," XLVII, nos. 3-4 (Spring / Summer 1995): 207-218.

## RENAISSANCE

### U

"The Undoing of All Things: Malorian Language and Allusion in David Jones' *In Parenthesis*," Paul Robichaud, LIII, no. 2 (Winter 2001): 149-165.

"'Unextended Selves' and 'Unformed Visions': Roman Catholicism in Thomas McGuane's Novels," James I. McClintock, IL, no. 2 (Winter 1997): 139-152.

"The Unmanageable Bone: Language in R. S. Thomas's Poetry," Patrick Deane, XLII, no. 4 (Summer 1990): 213-236.

"Unstable Identity in Shakespeare's *Richard II*," Charles R. Forker, LIV, no. 1 (Fall 2001): 3-22.

UNSWORTH, BARRY. Richard Rankin Russell, "The Dramatic Conversion of Nicholas Barker in Barry Unsworth's *Morality Play*," LVIII, no. 3 (Spring 2006): 221-238.

UPDIKE, JOHN. John G. Parks, "The Need of Some Imperishable Bliss: John Updike's *Toward the End of Time*," LVII, no. 2 (Winter 2005): 151-157.

"The Uses of Delay in The Power and the Glory," Elliott Malamet, XLVI, no. 4 (Summer 1994): 211-224.

UTOPIA. Bryce J. Christensen, "The Family in Utopia," XLIV, no. 1 (Fall 1991): 31-44.

Mark Ferrara, "A Religion of Solidarity: *Looking Backward* as a Rational Utopia," LIX, no. 2 (Winter 2007): 83-92.

Gerard Wegemer, "*The City of God* in Thomas More's *Utopia*," XLIV, no. 2 (Winter 1992): 115-136.

### V

Van Domelen, John E., "Images of Earthly Love in the Poetry of John Heath-Stubbs," XLII, no. 4 (Summer 1990): 237-247.

"Venture and Response: The Dialogic Strategy of John Henry Newman's *Loss and Gain*," Ed Block, Jr., XLIII, nos. 1-2 (Fall 1990 / Winter 1992): 45-60.

"*Via Negativa* and the Little Way: The Hidden God of *The Moviegoer*," Terrye Newkirk, XLIV, no. 3 (Spring 1992): 183-202.

"'[A] Virginal Tongue Told': Hopkins's *The Wreck of the Deutschland* and Muriel Spark's *The Girls of Slender Means*," Jude V. Nixon, LVII, no. 4 (Summer 2005): 299-322.

"A Visionary Element," Eavan Boland, L, nos. 1-2 (Fall 1997 / Winter 1998): 153-160.

VITA NUOVA. T. A. Hipolito, "Ancient and the Modern in Dante's *Vita Nuova*," LV, no. 3 (Winter 2003): 111-132.



## RENASCENCE

"The Voice of Lancelot Andrewes in Eliot's *Ash-Wednesday*," Mark Jones, LVIII, no. 2 (Winter 2006): 153-163.

VON BALTHASAR, HANS URS. Ed Block, Jr., "Hans Urs von Balthasar's *Theodrama*: A Contribution to Dramatic Criticism," XLVIII, no. 2 (Winter 1996): 153-172.

Peter J. Casarella, "The Expression and Form of the Word: Trinitarian Hermeneutics and the Sacramentality of Language in Hans Urs von Balthasar's *Theology*," XLVIII, no. 2 (Winter 1996): 111-136.

Jeffrey L. Morrow, "J. R. R. Tolkien and C. S. Lewis in Light of Hans Urs von Balthasar," LVI, no. 3 (Spring 2004): 181-196.

Christophe Potworowski, "An Exploration of the Notion of Objectivity in Hans Urs von Balthasar," XLVIII, no. 2 (Winter 1996): 137-152.

David S. Yeago, "Literature in the Drama of Nature and Grace: Hans Urs von Balthasar's Paradigm for a Theology of Culture," XLVIII, no. 2 (Winter 1996): 95-110.

Von La Chevalerie, Eleonore, "Gertrud von Le Fort and the Fear of Blanche de la Force," XLVIII, no. 1 (Fall 1995): 11-24.

VON LE FORT, GERTRUD. Eleonore Von La Chevalerie, "Gertrud von Le Fort and the Fear of Blanche de la Force," XLVIII, no. 1 (Fall 1995): 11-24.

## W

"W. H. Auden's 'Vespers': A Christian Refutation of Utopian Dreams of Ultimate Fulfillment," Jan Curtis, LII, no. 3 (Spring 2000): 203-218.

"Waiting in *The Wings of the Dove*: Patience as Jamesian Virtue," Timothy P. Jackson, XLIV, no. 4 (Summer 1992): 227-248.

"Walker Percy and the Little Way," John F. Desmond, XLIII, no. 4 (Summer 1991): 283-291.

"Walker Percy on the Cartesian Ideal of Knowing," Jon M. Young, XLII, no. 3 (Spring 1990): 123-140.

"Walker Percy's Bible Notes and His Fiction: Gracious Obscenity," Franklin Arthur Wilson, LIX, no. 3 (Spring 2007): 195-210.

"Walker Percy's Eucharistic Vision," John F. Desmond, LII, no. 3 (Spring 2000): 219-232.

"Walker Percy's Triad: Science, Literature, and Religion," John E. Desmond, XLVII, no. 1 (Fall 1994): 3-10.

Walsh, Joseph J., "Newman's Idea of a Classical University," LVI, no. 1 (Fall 2003): 21-41.

## RENAISSANCE

- "Walter Ong's Thought as Framework and Orientation of Cultural Studies in the Humanities," Thomas J. Farrell, LV, no. 4 (Summer 2003): 339-354.
- Ward, Bernadette Waterman, "The Kindly Light of Newman's Poetry," LVI, no. 2 (Winter 2004): 87-107.
- Ward, Bernadette Waterman, "Newman's *Grammar of Assent* and the Poetry of Gerard Manley Hopkins," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 105-120.
- Ward, David A., "Transformed Religion: Matthew Arnold and the Refining of Dissent," LIII, no. 2 (Winter 2001): 97-118.
- Warner, Mary, "Who Speaks for Winter? Jessica Powers: Poet and Mystic," LIV, no. 4 (Summer 2002): 235-246.
- Watson, Thomas Ramey, "Enlarging Augustinian Systems: C. S. Lewis' *The Great Divorce* and *Till We Have Faces*," XLVI, no. 3 (Spring 1994): 163-174.
- WAUGH, EVELYN. Michael G. Brennan, "Graham Greene, Evelyn Waugh and Mexico," LV, no. 2 (Fall 2002): 7-24.
- Damon Marcel DeCoste, "The Plasticity of the Merely Human: Secular Perfection and the Limits of Aesthetics in Waugh's *Love Among the Ruins*," LX, no. 1 (Fall 2007): 33-52.
- David Heinimann, "An Ethical Critique of Waugh's Guy Crouchback," XLVI, no. 3 (Spring 1994): 175-186.
- Laura Mooneyham, "The Triple Conversions of *Brideshead Revisited*," XLV, no. 4 (Summer 1993): 225-236.
- Laura White, "The Rejection of Beauty in Waugh's *Brideshead Revisited*," LVIII, no. 3 (Spring 2006): 181-194.
- John Howard Wilson, "Quantitative Judgments and Individual Salvation in Evelyn Waugh's *Sword of Honour*," LX, No. 4 (Summer 2008): 325-339.
- "Wedded in Natural Matrimony: Cosmic Love in Wordsworth and Whitman," D. J. Moores, LVI, no. 3 (Spring 2004): 161-179.
- Weele, Michael Vander, "*Jane Eyre* and the Tradition of Self-Assertion: or, Brontë's Socialization of Schiller's 'Play Aesthetic,'" LVII, no. 1 (Fall 2004): 5-28.
- Wegemer, Gerard, "Henry VIII on Trial: Confronting Malice and Conscience in Shakespeare's *All Is True*," LII, no. 2 (Winter 2000): 111-130.
- Wegemer, Gerard, "*The City of God* in Thomas More's *Utopia*," XLIV, no. 2 (Winter 1992): 115-136.
- Weinberger, Theodore, "Religion and Fly Fishing: Taking Norman Maclean Seriously," IL, no. 4 (Summer 1997): 281-289.

## RENASCE

- Weinsheimer, Joel, "Teaching and/or Research: Gadamerian Reflections on a Pseudo-Dilemma," LVI, no. 4 (Summer 2004): 275-285.
- Wendorf, Thomas A., "Greene, Tolkien, and the Mysterious Relations of Realism and Fantasy," LV, no. 1 (Fall 2002): 79-100.
- Werning, David Hugh, "The Museum Scene in Walker Percy's *The Last Gentleman*," XLIV, no. 3 (Spring 1992): 203-215.
- Werning, David Hugh, Rev., "The Creeper Scene in Walker Percy's *The Second Coming*," LIV, no. 4 (Summer 2002): 247-258.
- WEST, NATHANAEL. Janet St. Clair, "Timid Defender of Faith: The Prophetic Vision of *Miss Lonelyhearts*," XLVI, no. 3 (Spring 1994): 147-162.
- WEST, REBECCA. Marina MacKay, "Immortal Goodness: Ideas of Resurrection in Rebecca West's *Black Lamb and Grey Falcon*," LIV, no. 3 (Spring 2002): 177-196.
- Westerholm, Joel, "In Defense of *Verses*: The Aesthetic and Reputation of Christina Rossetti's Late Poetry," LI, no. 3 (Spring 1999): 191-204.
- Westrap, Karl-Heinz, "Message to the Lost Self: Percy's Analysis of the Human Situation," XLIV, no. 3 (Spring 1992): 216-224.
- "What Newman Knew: A Walk on the Postmodernist Side," Walter Jost, IL, no. 4 (Summer 1997): 241-260.
- Wheat, Andrew, "The Road Before Him: Allegory, Reason, and Romanticism in C. S. Lewis' *The Pilgrim's Regress*," LI, no. 1 (Fall 1998): 21-40.
- "Where is Your God?" Theophany and *The Angel of History*," Gary Grieve-Carlson, LVIII, no. 4 (Summer 2006): 289-303.
- "Where Trouble Sleeps: Clyde Edgerton's Criticism of Moralistic Christianity," W. Todd Martin, LIII, no. 4 (Summer 2001): 257-266.
- White, Laura, "The Rejection of Beauty in Waugh's *Brideshead Revisited*," LVIII, no. 3 (Spring 2006): 181-194.
- Whitehouse, J. C., "Grammars of Assent and Dissent in Graham Greene and Brian Moore," XLII, no. 3 (Spring 1990): 157-172.
- WHITMAN, WALT. D. J. Moores, "Wedded in Natural Matrimony: Cosmic Love in Wordsworth and Whitman," LVI, no. 3 (Spring 2004): 161-180.
- "Who Speaks for Winter? Jessica Powers: Poet and Mystic," Mary Warner, LIV, no. 4 (Summer 2002): 235-246.
- Wiesenfarth, Joseph, "Ford's *Joseph Conrad: A Personal Remembrance* as Metafiction: Or, How Conrad Became an Elizabethan Poet," LIII, no. 1 (Fall 2000): 43-60.

## RENAISSANCE

- WILBUR, RICHARD. Elaine James, "The Light of the Eye: The Problem of Richard Wilbur's Metaphysics," LX no. 3 (Spring 2008): 237-250.
- Jonathan Bishop, "The Individual Thing," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 17-34.
- Gary M. Ciuba, "Richard Wilbur: The Poetry of Real Presences," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 49-64.
- John Gatta, "Richard Wilbur's Poetry of Love," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 3-16.
- John Edward Hardy, "Faunal Presences in the Poetry of Richard Wilbur," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 97-114.
- Samuel Hazo, "One Definite Mozart," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 81-96.
- Michael Allen Mikolajczak, "Inscriptions of Wonder: The Poetry of Richard Wilbur," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 115-125.
- Joseph Schwartz, "The Concept of Historical Form in the Poetry of Richard Wilbur," XLV, nos. 1-2 (Fall 1992 / Winter 1993): 35-48.
- WILCOX, JAMES. Charles Pastoor, "Moments of Grace in James Wilcox's *Modern Baptists*," LVIII, no. 3 (Spring 2006): 211-220.
- "A Wild Beast Caught by Dr. Wiseman: the Rhetorical Problem of Cardinal Wiseman in Cardinal Newman's Autobiographies," Chene Heady, LIX, no. 4 (Summer 2007): 275-294.
- WILLIAMS, CHARLES. Kathleen Anderson, "The 'loveliest and lordliest': Gender and the Spiritual Journey in Charles Williams' *All Hallows' Eve*," LX, no. 4 (Summer 2008): 309-323.
- Scott McLaren, "A Problem of Morality: Sacramentalism in Early Novels of Charles Williams," LVI, no. 2 (Winter 2004): 109-128.
- Robert W. Peckham, "Rhetoric and the Supernatural in the Novels of Charles Williams," XLV, no. 4 (Summer 1993): 237-246.
- Elizabeth S. Tilley, "Language in Charles Williams's *All Hallows' Eve*," XLIV, no. 4 (Summer 1992): 303-319.
- Wilson, Franklin Arthur, "Walker Percy's Bible Notes and His Fiction: Gracious Obscenity," LIX, no. 3 (Spring 2007): 195-210.
- Wilson, John Howard, "Quantitative Judgments and Individual Salvation in Evelyn Waugh's *Sword of Honour*," LX, No. 4 (Summer 2008): 325-339.
- WINGS OF THE DOVE, THE. Timothy P. Jackson, "Waiting in *The Wings of the Dove*: Patience as a Jamesian Virtue," XLIV, no. 4 (Summer 1992): 227-248.

## RENAISSANCE

- Winn, Harbour, "Everything That Rises Must Converge: O'Connor's Seven-Story Cycle," XLII, no. 4 (Summer 1990): 187-212.
- "Wit, Pride, and the Resurrection: Margaret Edson's Play and John Donne's Poetry," John D. Sykes, Jr., LV, no. 2 (Winter 2003): 163-174.
- "Witold Gombrowicz's World Without God," Malgorzata Sugiera, XLVII, nos. 3-4 (Spring / Summer 1995): 229-241.
- Woiwode, Larry, "Homeplace, Heaven or Hell," XLIV, no. 1 (Fall 1991): 3-16.
- WOIWODE, LARRY. Ed. Block, Jr., "An Interview with Larry Woiwode," XLIV, no. 1 (Fall 1991): 17-30.
- Wolfe, Jesse, "Jane Austen and the Sin of Pride," LI, no. 2 (Winter 1999): 111-132.
- Wood, Ralph C., "Conflict and Convergence on Fundamental Matters in C. S. Lewis and J. R. R. Tolkien," LV, no. 4 (Summer 2003): 315-338.
- Wood, Ralph C., "'God May Strike You Thisaway': Flannery O'Connor and Simone Weil on Affliction and Joy," LIX, no. 3 (Spring 2007): 179-194.
- Woodfield, Malcolm, "Knowing Without Telling: Newman and the Resistance to Narrative," XLIII, nos. 1-2 (Fall 1990 / Winter 1991): 61-80.
- WOOLMAN, JOHN. Fritz Oehlschlaeger, "Taking John Woolman's Christianity Seriously," XLVIII, no. 3 (Spring 1996): 175-190.
- "Wordsworth and Hopkins: In Pursuit of Transcendence," J. Robert Barth, S.J., XLVIII, no. 3 (Spring 1996): 175-190.
- WORDSWORTH, WILLIAM. J. Robert Barth, S.J., "Wordsworth and Hopkins: In Pursuit of Transcendence," XLVIII, no. 3 (Spring 1996): 175-190.
- D. J. Moores, "Wedded in Natural Matrimony: Cosmic Love in Wordsworth and Whitman," LVI, no. 3 (Spring 2004): 161-180.
- "Work, Friendship and Community: Norman Maclean's *A River Runs Through It* and *Other Stories* and Josiah Royce's *The Philosophy of Loyalty*," Patrick K. Dooley, LIII, no. 4 (Summer 2001): 287-302.
- Wray, Virginia, "The Importance of Home to the Fiction of Flannery O'Connor," XLVII, no. 2 (Winter 1995): 103-116.
- Wright, Kathleen, "On What We Have in Common: The Universality of Philosophical Hermeneutics," LVI, no. 4 (Summer 2004): 235-255.
- "Waiting in *The Wings of the Dove*: Patience as a Jamesian Virtue," Timothy P. Jackson, XLIV, no. 4 (Summer 1992): 227-248.

## RENAISSANCE

### Y

Yeago, David S., "Literature in the Drama of Nature and Grace: Hans Urs von Balthasar's Paradigm for a Theology of Culture," XLVIII, no. 2 (Winter 1996): 95-110.

Young, Jon M., "Walker Percy on the Cartesian Ideal of Knowing," XLII, no. 3 (Spring 1990): 123-140.

Young, R. V., "Chesterton's Paradoxes and Thomist Ontology," IL, no. 1 (Fall 1996): 67-78.

Young, R. V., "Herbert and the Real Presence," XLV, no. 3 (Spring 1993): 179-196.

Young, R. V., "Hopkins, Scotus, and the Predication of Being," XLII, nos. 1-2 (Fall 1989 / Winter 1990): 35-50.

Young, R. V., "Love, Poetry, and John Donne in the Love Poetry of John Donne," LII, no. 4 (Summer 2000): 251-274.

### Z

Zielinska, Barbara, "The Sacred in the Axiological reckonings of Leopold Tyrmand," XLVII, nos. 3-4 (Spring / Summer 1995): 183-206.

Zlotkowski, Edward, "Presence and Transparency: A Reading of Levertov's *Sands of the Well*," L, nos. 1-2 (Fall 1997 / Winter 1998): 135-152.







